

DIVERSITY:  
THE MANY FACES  
OF BISEXUALITY  
DIVERSITY:  
THE MANY FACES  
OF BISEXUALITY  
DIVERSITY:

National

# Biways

WE RECRUIT  
ANYTHING  
THAT MOVES  
BISEXUAL  
PRIDE  
WE WANT YOU

VOLUME 5 NUMBER 23

MARCH / APRIL 1996

NATIONAL MAGAZINE OF THE BISEXUAL MOVEMENT IN AUSTRALIA

PRODUCED BY THE AUSTRALIAN BISEXUAL NETWORK PO BOX 490 LUTWYCHE QLD, 4030

THE MANY FACES  
OF BISEXUALITY



1996  
adelaide  
fringe  
festival

23 february - 17 march

FRINGE INFORMATION HOTLINE 1300 362 351

1996 SYDNEY GAY & LESBIAN  
MARDI GRAS  
FESTIVAL FROM 2 FEBRUARY  
PARADE AND PARTY 2 MARCH

4. Internationales Bisexualities Symposium  
4<sup>th</sup> International Bisexual Symposium  
4<sup>th</sup> Symposium Bisexual International

IBIS '96  
Berlin 24. - 27.5.1996

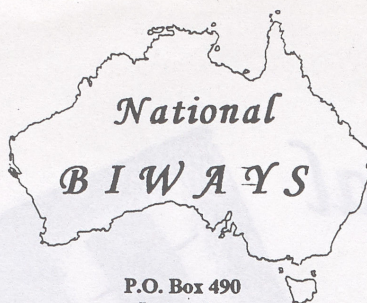
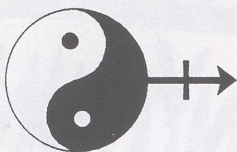
In this Issue:- Editorial Comment. Federal Election. The Oz Bi Awards.

Bi Women in Focus. Mardi Gras Parade and Friday Bi Get Together.

Conferencing & the International Bisexual Symposium '96. Books & Resources.

BISEXUAL DIVERSITY - Our stories. Bi Personals. plus what's on & coming up.





P.O. Box 490  
Lutwyche  
Queensland  
AUSTRALIA 4030

Tel. 07-3857 2500 or 1800-653 223 (outside Brisbane)

E-Mail. [ausbinet@ozemail.com.au](mailto:ausbinet@ozemail.com.au)

FAX 07-32362398 marked attention Wayne Roberts, Bisexual Network.

**BISEXUAL COMMUNITY CENTRE - NEW FARM has closed until further notice.**

**EDITOR**

Wayne Roberts tel. 07-3857 2500 a/h  
[ausbinet@ozemail.com.au](mailto:ausbinet@ozemail.com.au)

**CONTRIBUTORS & HELPERS**

Maria, Denise, Wayne, Myke, Munro, Julie Waters, Carlos Caceres, Daniel.

**ADDITIONAL MATERIAL**

Cosmopolitan, Capital Q, Sydney Star Observer, Brother Sister (Qld)  
Spouse Support List, BIACTU-L List, AusGBLF List and others on the Internet.

**STATEMENT OF PURPOSE & PRINCIPLES**

National BIWAYS is produced by the Australian Bisexual Network to inform its audience about social, political and personal issues relevant to bisexuality and bisexual people, to provide a forum for exchanging opinions and sharing experiences, to link up with and support geographically or socially isolated bisexual people, to foster the Bisexual Movement in Australia and to help build a diverse multicultural community of bisexual and bi-friendly people and groups in Australia.

ABN realises that bisexuality is inextricably linked to other identities (gender, race, class, etc). Our intention is that National BIWAYS will represent a broad spectrum of bisexual voices and images. We are committed to taking an active role in building a multicultural bisexual community free of racism, sexism, classism, homophobia and other forms of oppression.

Through self-examination and through the contents of this news magazine, we will endeavour to challenge our own racism, classism, sexism (and our own biphobia) as well as that of others. We will work to create a supportive bisexual community and to promote equality and understanding for bisexual people in both the heterosexual and the lesbian/gay communities. We regard ourselves as part of a larger sexual minority (queer) community, a gay, lesbian, bisexual and transgender communities, and consider the fight for lesbian and gay rights to be our own. We advocate the recognition, inclusion and involvement of bisexual people in existing gay and lesbian and transgender communities, in lesbian and gay politics, in community development and consultations, in sexual health and HIV/AIDS issues, policy, research and education. ABN does not support the promotion of pedophilia or organisations that promote it.

We are sex-positive, recognising that we live under increasing sexual oppression. We support sex education for its own sake. We advocate the distribution of information and resources to halt the spread of HIV/AIDS, STDs and unwanted pregnancies. We support the rights of people with HIV/AIDS to be free of discrimination, to have access to information, housing and quality medical care and treatments.

We seek to expand, not constrain, the definitions of bisexual and we respect the right of the individual to define her/his own self-definition, identity and type of relationship(s), free from any social, political, religious or economic coercion. We support healthy relationships between consenting adults. We acknowledge the right of partners, particularly female partners of bisexual men, to quality non-judgemental counselling and health services if needed, to greater understanding by all communities and to honesty in their relationship.

National BIWAYS is published at least once every two months. It is available by membership subscription, exchange, or from various affiliated bisexual groups in Australia. The views expressed in this magazine are those of the authors unless otherwise stated. The inclusion of a person's name or photograph or business advertisement should not be taken as an indication of their sexual identity.

The Australian Bisexual Network, Bisexual Youth Forum, the Bisexual Community Centre and National BIWAYS are unfunded and rely on your support to keep going. We welcome submissions of material for publication; assistance with production; involvement in Network and group activities; individual and community financial or "in kind" support.

Copyright 1996. Australian Bisexual Network (ABN) March/April 1996.

Material in National BIWAYS may be reproduced by other bisexual or bi-friendly groups provided the publication and author are acknowledged. We encourage other groups to do the same.

The Australian Bisexual Network is a full member of the International Lesbian and Gay Association (ILGA) and is host group for ILGA's Bisexual Information Pool, providing bisexual information to individuals and groups worldwide.



# EDITORIAL

Welcome to another issue of National Biways. We would like to extend a special welcome to new members and readers. The theme this issue is Bisexual Diversity.

A lot has been happening over the past month or so. A Federal election has been called for March 2nd, Mardi Gras Parade Day. The ALP lost the Mundingburra by-election in Queensland which resulted in them losing government to the conservative National / Liberal Coalition. At the time of going to press, Tasmanians have just voted in their state election which looks like the result will be a hung parliament with the Greens controlling the balance of power and both Labor and Liberals declaring they will not go to bed with the Greens. The Sydney Gay & Lesbian Mardi Gras Workshop coordinator turns down an application for space for the Sydney Bisexual Support Network to prepare their float because they are a bisexual group not a gay or lesbian group. A meeting with Mardi Gras president resolves the issue but the fact that this sort of discrimination still occurs is cause for worry. ABN has been inundated with calls and letters from women and some men for information and issues of National Biways following an article on "Women who love men and women", which appeared in the March issue of Cosmopolitan women's magazine. ABN was listed in a section on support groups and information. ABN has also received several requests for information from Indonesia, the Philippines and Brunei. A highlight too, was the presentation or distribution of the 1996 Bisexual Community Advancement Awards to individuals and organisations throughout Australia to coincide with Bisexual Visibility Day, February 14th..

What has not happened over the past month or so has been your support in the form of donations to send a bisexual woman representative to the International Bisexual Symposium in Berlin this May. Maree from Newcastle, an ABN member, expressed a desire to attend as an ABN representative. She has been endeavouring to save for the airfares etc but as she only works part-time it has not been easy. If ABN can not raise enough money to send Maree or another woman, the money raised will be held in trust to assist Sabina and/or Myke, ABN youth reps. to attend the next international GLBT youth conference. **ABN asks little of its members and many other bisexual men and women use our 1800 free call service and receive information and Biways but never invest anything back into ABN.**

*This is your chance. You can still help by filling in the enclosed donation slip and sending it and your financial donation to ABN. But please do not delay. Help Maree attend the Bi Conference in Berlin and represent us all.*

## THE FEDERAL ELECTION Who Will Best Serve Bisexuals?

ABN does not wish to tell you how to vote but we would like to point out parties and candidates that have supported bisexual issues or have policies that support the gay, lesbian, bisexual and transgender communities.

The Australian Democrats have consistently supported our communities and fought for our issues. They also have good policies on the Environment, economic reform and indigenous peoples' issues. Cheryl Kernot, leader of the Democrats has been supportive of ABN and our lobbying for Bi Centre funding. Cheryl is heading the Senate ticket for the Democrats in Queensland. Sid Spindler, Democrat Senator for Victoria has introduced legislation in Federal Parliament to protect people on the grounds of sexuality from discrimination.. He has worked hard for our communities on a number of issues over the years. In Townsville seat of Herbert, openly gay Democrat candidate, Colin Edwards is standing and in the Victorian seat of Batman, the Democrats have Julie Peters, a transgender lesbian as their candidate.

The Greens also have shown their support for gay, lesbian, bisexual and transgender issues. Tasmanian Greens leader Bob Brown is running for the Senate and in Western Australia, The Greens WA Senator Christabel Chamarette is up for re-election. Elena Jeffreys is The Greens WA candidate for the seat of Perth. Other Green candidates in the various states should also be considered for both the Senate and House of Representatives, some of whom are gay/bi/lesbian or very supportive. The Greens also have a gay & lesbian youth policy.

The Australian Women's Party also has a gay and lesbian youth policy and a platform that openly supports the lesbian, gay and bisexual communities, women's issues and indigenous people and the multicultural communities. They are fielding candidates for both Houses.

The No Aircraft Noise Party has candidates running in the Sydney seats of Sydney (Wendy Bacon) and Grayndler (Kevin Butler). Both have well developed policies that cover GLBT rights, the environment, and indigenous people. Wendy Bacon was involved in the first Mardi Gras and was arrested at that march back in 1978. As a lesbian, she was involved with Gay Liberation and Camp Ink in those early days. Now a mother and in a straight relationship, Wendy understands the issues often faced by bisexual people.

The Indigenous People's Party also deserves some consideration as one of the minor parties to support.



The Australian Labor Party has been supportive in various area over the past 13 years. Several openly gay candidates are running in electorates this election. In the Western Australian seat of Curtin, openly gay ALP candidate, Stephen Roebuck is running against Ken Court, brithter to WA Liberal Premier, Richard Court. Bisexual voters in Curtin should seriously consider directing their support to Mr Roebuck as ABN considers one conservative anti-lesbigaytrans Court in politics is one too many. In Queensland, sitting Federal MP's Wayne Swan (Lilley) and Arch Bevis (Brisbane) have been supportive of ABN's campaign to secure funding for the Bi Centre, through representations to the federal Health Minister.

While ABN believes the bisexual movement would be best served by NOT electing the Liberal National Coalition to government, ultimately the choice of candidates is up to you. We trust you will assert your right to vote. We urge you to consider supporting those candidates and parties we have highlighted here and ensure that you put the ALP ahead of any Liberal or National candidate when you number all the squares on your ballot papers for the House of Reps and Senate.

## MUNDINGBURRA

ABN sent out letters to people on our contact and member lists for Townsville and a media release prior to the Mundingburra By-election in Queensland. In them we urged voters to consider the candidates policies and the poor record of the Liberal/National Coalition in Queensland in support for bisexual, gay, lesbian and transgender people. The release was reported in the Townsville Bulletin newspaper and on ABC Radio. Alas the Liberal candidate won resulting in a hung parliament and the Independent member for Gladstone, Liz Cunningham. Mrs Cunningham, a Christian conservative came out to support the Coalition and thus toppled the Goss Labor Government out of office. Queer Queensland must now wait to see if we return to the dark day of the Joh erea where the government sactioned discrimination and harassment of GLBT people.

## I B I S '96

Remember the International Bisexual Symposium will be held in Berlin, Germany from the 24th to 27th May 1996. Wayne Roberts will be attending at his own expense, but ABN is keen to have more Australian representation at the Conference. If you are planning on making the trip over, do let ABN know. ABN has enclosed a donation slip to raise funds in an effort to also have a bisexual woman attend Berlin. Ideally we would like two women and another guy to attend. If you are interested in representing us in Berlin, have free time in May, then give us a call and register. Please consider making a donation to our IBIS '96 Fund.

## MEMBERSHIP

ABN is a national organisation and to seek national support and funding we need not only the support of members but all the other Bisexual people that make contact with ABN. If every bi person that contacts ABN by mail or telephone was to join ABN we would have a membership of many hundreds of women and men and a powerful lobbying tool for seeking national support and funding.

To our members, your continued support is greatly appreciated and to those who are up for membership renewal, we ask you to join up for another year as we need your ongoing support.

If you are a new reader of National Biways, please consider joining ABN as a financial member. You may feel you do not need to become a member of the Australian Bisexual Network, to get involved at even that level but ABN needs you. To receive the respect and recognition of both government & community agencies we need to show we have the support and backing of a diverse Bisexual Community from across the country. For just \$20 a year or \$15 if you are a student, unemployed or on a pension, you can become a full member of ABN and receive National Biways. Couples can join for \$20 and organisations for \$25. At the same time you are helping ABN secure funding and provide services to the Bisexual Community through-out Australia.

## DONATIONS ARE ALWAYS WELCOME.

## HAVE YOU JOINED THE AUSTRALIAN BISEXUAL NETWORK

### OR IS YOUR RENEWAL DUE ?

Please consider taking out a membership

or renewing for another 12 months.

*Your Membership could help ABN  
secure funding.*

**It will help ABN continue to provide  
information and services and  
you will receive National Biways  
for only \$20 pa / \$15 pa conc.**



# Mardi Gras

## Sydney Gay & Lesbian Mardi Gras.

The Sydney Gay and Lesbian Mardi Gras Festival commenced on February 2nd for a month long celebration of lesbian and gay culture and pride and culminates with the Parade and Party on March 2nd. Tangled up in there is of course bisexual, transgender and Queer/Kweer cultures and pride though it is not something openly spoken about around Oxford Street. Despite the rough start for a inclusive Mardi Gras, bisexuals will be there in the Parade again this year.

ABN will again march with it's banner so if you are heading for Sydney then why not join us in the Parade on March 2nd. Some Bis from Melbourne and Perth will be there so lets make it a real Bi family affair. We will be located in Block 8 which is on Elizabeth Street down from Liverpool Street. You must be there about 7.15pm.

The Sydney Bisexual Support Network Float will be right behind the ABN group and SBSN members will be wearing the individuals colours that make up the Rainbow Freedom Flag. If you want to join SBSN in the Parade you must register by call Munro on 02-564 6368 or 041- 9298 967 and you will have to dress in one of the colours of the Rainbow Flag. Assembly time is 5.30pm for float, 7.15pm for those marching with float.

## Friday Night Meet the Bi People.

SBSN has organised a social get-together for local and interstate Bi people on Friday night, March 1st at Munro's house in Stanmore. If you are going to be in Sydney, then do come along. Give Munro a call (numbers above) to get the full details.

ABN would like to thank Munro for his hospitality once again in opening up his home for visitors and hosting socials.

## ACCOMODATION AVAILABLE

### WOODY POINT, REDCLIFFE, QLD.

Rental accomodation is available in large house close to Woody Point foreshore for 2-3 women. Full use of 1st floor level, three bedrooms, all facilities, rent \$150 per week, owner lives ground floor.

For more information call Frank on 015-123565.

## Adelaide Fringe Festival



1996  
adelaide  
fringe  
festival  
23 february - 17 march  
FRINGE INFORMATION HOTLINE 1300 362 351

## Bi Women in Focus

### In the Brisbane Area.

**BiFem** the bisexual women's group can be contacted by calling ABN on (07) 3857 2500 evenings and weekends. Women will then be given the telephone number of the BiFem organiser. BiFem has regular meetings and social activities in and around Brisbane.

### On the Sunshine Coast.


**WomBi** is the bisexual women's group on the Sunshine Coast. To get in touch with WomBi call ABN on (07) 3857 2500 or 1800-653 223.

### In Melbourne.

Bisexual Awareness in Melbourne (BAM) has established a Women's Discussion Group which is a safe, confidential and non-judgmental space for women to discuss issues around bisexuality. For details of location and times, information can be obtained by calling BAM on (03) 98770244 Mon & Tue nights.

The March '96 Australian issue of Cosmopolitan magazine carried an article, "Women who love men and women." ABN found it quite positive so for your info it is reproduced on the next page.



 The first things she noticed were his eyes – brown, languid, sexy – and his polite, sensitive manner. When Pablo asked her to dance, she said yes. He started to teach her the salsa – she was out with friends at a Latin dance club near her house. “He moved so *beautifully*,” recalls Zoe. On the crowded dance floor, he kissed her gently. The next day, he called her.

They became lovers. Nobody was more shocked by the relationship than Zoe herself, because for the past two years, the 23-year-old student had slept only with women. “I thought,” she confesses, “I’d never have sex with a man again.”

Zoe has now been dating Pablo for eight months, but she still sounds slightly defensive when discussing her companion’s gender: “I love women, love *being* with women, but just because someone has different hardware between his legs doesn’t mean I can’t be attracted to him, too.”

If, as Freud observed, “Sexuality is a riddle,” bisexuals – neither homosexual nor heterosexual – may be the biggest puzzlement of all. “It must be confusing?” I ask Stephanie, 28 and married for four years to a man she calls a “straight arrow” but who now finds herself sexually attracted to women.

“What do you mean?” she asks.

“Well, you know, being attracted to both sexes.”

“That’s not confusing,” she says. “You think heterosexuals aren’t confused by *their* affairs?”

I thought of my own tortured love life – after a devastating break-up with my long-term boyfriend, I’d recently begun dating several men at once – and I had to agree. Whether straight, gay, or bi, love is confusing. But at least my lifestyle isn’t condemned by members of any other group. Many heterosexuals and homosexuals tend to find bisexuality threatening.

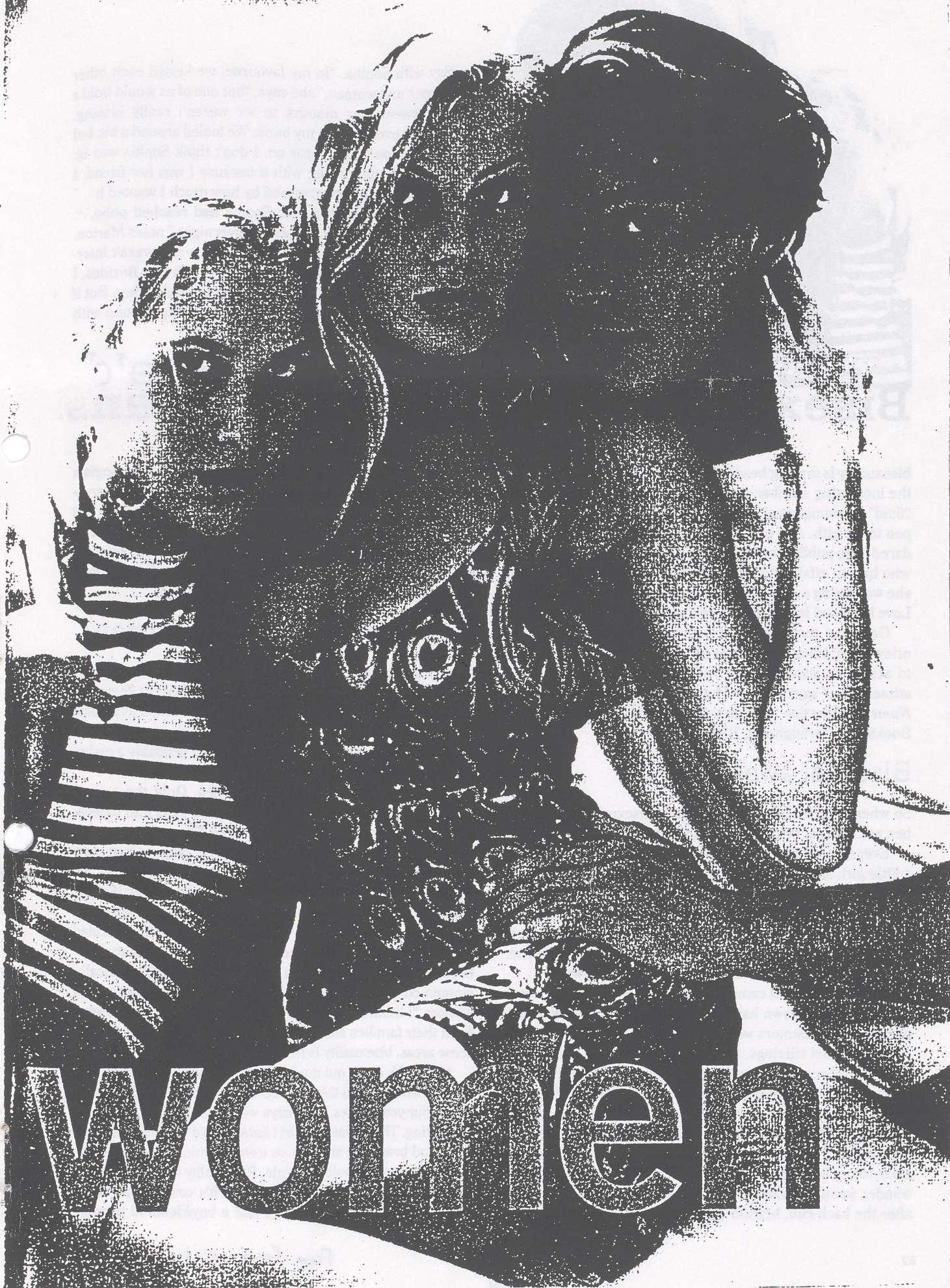
While the gay-rights movement has helped homosexuals gain exposure and acceptance in the straight world, it’s done little for those attracted to the same *and* opposite sexes. Even so,

Realising you  
are attracted to  
both sexes can  
be confusing.  
But does being  
bisexual just  
mean you can  
truly follow  
your heart? By  
Louise Johnson.

PHOTOGRAPHS BY GUY LE BAUBE. POSED BY MODELS IN NO WAY CONNECTED WITH THIS ARTICLE.

women  
who love  
men &









## There was one girl at uni. She'd Bisexuality isn't like ripped jeans.

bisexuality is making headlines. There's a growing interest in the increasing number of young women, calling themselves "fluid" or "omnisexual", who love whichever gender they happen to be with. And many bisexual celebrities have recently dared to go public: Sandra Bernhard, model Rachel Williams, who had an affair with a male club owner and later admitted she was dating a woman, and Drew Barrymore and Courtney Love have had lovers of both sexes in their sexual pasts.

Gays say that they have no choice about their sexual orientation; bisexuals claim to feel the same way. "You choose to act on an attraction, but you don't choose whom you're attracted to," says Loraine Hutchins, editor of *Bi Any Other Name*, a collection of essays (can be ordered through The Bookshop, Darlinghurst, NSW).

### Bisexual awakenings

So when does bisexuality begin? Most bisexuals can remember, as children, being attracted to members of the same sex.

Ever since Marion, a 26-year-old doctor's receptionist, was a little girl, she's known two things: she's aspired to work in medicine and is attracted to both girls and guys. While growing up in Melbourne, she'd be packed off to an all-girl camp each summer. "Back then, I didn't even know what a homosexual was," says Marion, "but if we wanted to make fun of someone, we called her a lezzie. It was our all-purpose put-down.

"My best friend at camp was called Sophia. She had beautiful olive skin, brown hair and eyes. She lived far away, but during these summers we were inseparable. I'll never forget my first sexual stirrings. I must've been 10 or 11, beginning to develop breasts. We were at camp, and all the girls were lying around on sleeping bags, giving each other back rubs.

"I was on my stomach with my shirt pulled up to my neck. Sophia was lightly running her hands up and down my spine. At one point, her hands came down the sides of my body really close to my breasts and I felt this jolt of desire. Sometimes I wonder, was that the moment I became a sexual being?" Shortly after the back rub, Marion began inventing amorous games

to play with Sophia. "In my favourite, we kissed each other like a man and woman," she says, "but one of us would hold a hand between our mouths so we weren't really kissing. Finally she even slept in my bunk. We fooled around a bit, but always kept our underwear on. I don't think Sophia was bi; she was just going along with it because I was her friend. I remember feeling embarrassed by how much I wanted her."

By the following summer, Sophia had reached puberty. "She seemed to grow huge breasts overnight," notes Marion, "and all she talked about was boys. I knew she wasn't interested in my games anymore, so I didn't push her. Besides, I also liked boys, so we started pursuing them together. But if I'd had my way, we would've continued fooling around with

each other at night, chasing boys during the day!" Sexologists call women like Sophia "situational homosexuals". In a same-sex situation, they happily engage in homosexual activity, but as soon as they're in mixed company, they revert to heterosexual behaviour. This phenomenon is common in prisons; female cellmates often become lovers behind bars, then resume their hetero lives after they're released.

### Are we all attracted to women?

Some experts maintain that if people were given the choice, we'd all practise bisexuality. Wrote anthropologist Margaret Mead, "Even a superficial look at other societies and some groups in our own society should be enough to convince us that a very large number of human beings, probably a majority, are bisexual in their potential capacity for love."

"Nature rarely deals with categories. Only the human mind invents categories and tries to force facts into pigeon-holes," said sex-research pioneer Alfred Kinsey. To prove his point, he devised the famous Kinsey Scale, ranging from zero (completely heterosexual) to six (completely homosexual). He further shocked the US with his finding that almost half of university-educated women had had at least one same-sex erotic encounter since puberty. Among non-university-educated women, that number dropped to 20 per cent. Experts attribute the disparity not to education but to opportunity. "Statistically, women come out around university age," says a community worker. "I think it's because uni is the first time they're away from their families and sexuality is openly discussed. Also, in some areas, bisexuality is now considered cool."

Marie, 25, came out during her last year of uni, but dislikes women who say that they're bisexual because it's trendy. "I call them four-year dykes," she says with disdain, "and I think it's disgusting. There was one girl I hated. She'd get drunk and kiss a girl and brag, like she was so trendy. I think this kind of girl undermines our whole struggle. Bisexuality is not like ripped jeans. You can't take it off whenever it's convenient." Then there is Jo's uni experience: "I had a boyfriend all through



high school, and I lost my virginity to him, although I never had an orgasm with him. When we broke up, I began dating other boys, but they weren't very sophisticated lovers, so I never had orgasms with them either."

In her first year at uni, Jo moved into a house with four other girls, one of whom was a lesbian. "She was quite active in that community," says Jo. "Her friends came over all the time to plan marches and watch TV. I couldn't relate to them. I definitely wasn't attracted to any of them. They seemed to be trying to embody a stereotype – baggy shorts, boots, unshaven legs and short hair, that traditional butch image."

Then Deborah showed up. "When I first saw her, I assumed she was a friend of one of my straight roommates because she

percentage of bi women masturbate and use sex toys. They don't, however, have limitless opportunities to meet like-minded partners. "At work, everyone assumes everyone else is straight," says Alison, 27. "So if a man asks me out, it's clearly a date. But when a woman asks me out, it's as friends. The only place where you're guaranteed to meet bisexual women is a lesbian bar. I went to one once – it was awful. You get a drink and wait for someone to hit on you. That's not my style."

Alison certainly can't whinge about the woman shortage to her mother. "My parents would absolutely die if I told them, and not because they're homophobic. What they really want – and what I really want – is for me to have a family. If my 'husband' was a woman, it would complicate matters." Her

## get drunk and kiss a girl and brag, You can't just do it 'cause it's trendy."

looked different from the other lesbians. She was wearing a long skirt and had flowing blonde hair. She was so beautiful, I kept staring at her." Eventually, the two became friends.

"Deborah invited me to see some anti-pornography documentaries made by a feminist," continues Jo. "I was supposed to be outraged by the degrading images – instead, I was completely turned on. In one particular scene, they showed two lesbians, and I got so hot. I didn't dare look at Deborah. After the movie, we walked along the river, sat on a bench, and the next thing I knew, we were kissing." Jo went back to Deborah's house, and they made love. And Jo had her first orgasm.

### Guilt and confusion

Afterwards, however, Jo was consumed by guilt and anxiety. "I was lying next to this naked woman thinking, I can't be a lesbian, it's too weird. What would my family say? Besides, I'd had crushes on men. Sex with them just hadn't been good yet." A few days later, Deborah called, and Jo pretended she wasn't home. "I exhibited classic creepy male behaviour – slept with her once, then completely avoided her. When I saw her at uni, I walked the other way. I was horrid, but I just couldn't cope."

Aren't women supposed to be inherently more sensitive than men? Not at all, says Belinda, 30, who married her husband because she couldn't find a woman ready to make a commitment. "Women aren't necessarily better lovers," she says, "and it's not true that they're easier to be involved with. You have the same psychotic problems with women as with men!"

Woody Allen once joked that bisexuals are lucky because being attracted to both sexes doubles their chance of having a date on Saturday night. Bisexuals hate that joke. "It makes us sound greedy and oversexed," says Jessie, 26, who tells men she's bisexual as soon as she meets them. Nobody's ever rejected her, but some "get a twinkle in their eye, as if they think I'm suggesting a menage a trois. I'm not into that."

Threesomes aside, studies show bisexual women do tend to be more sexually adventurous than their gay and straight counterparts. According to a recent US survey, a much higher

best friend, Erica, hasn't told her parents either. "When I have someone significant in my life, I will, but what's the point of telling them I *might* fall in love with a woman?"

In their search for female love, most bisexual women admit they've tried, at least once, to convert a straight girl, although success is rare. "I had a good friend," says Erica, "and one night, my curiosity got the better of me, and I asked if she wanted to have sex with me. She was flattered, but she just couldn't. I think she was scared."

Still, there's no harm in trying. After I'd interviewed one woman for a few hours, she asked, "What about you?"

"What about me?" I stammered.

"What are you?"

"Oh... I'm a plain vanilla heterosexual, I'm afraid."

"I don't know," she said. "I see something in you. The seed has been planted, now maybe it just needs to grow!" ☑

### SUPPORT GROUPS

- In Australia, bisexual women and men are raising their community profile by participating in big media events like Sydney's Gay And Lesbian Mardi Gras march.
- A support network exists for female and male bisexuals, called the Australian Bisexual Network. ABN provides information and support for people who are (or think they may be) bisexual, and for straight people with bisexual partners. It also publishes a newsletter, *BiWays*, and you can get a free copy by sending a stamped, addressed long envelope to the Australian Bisexual Network, PO Box 490, Lutwyche, QLD 4030. Or call QLD: ☎ (07) 3857 2500 or 1 800 653 223.
- Info on bisexual support groups for women can also be found through the various Women's Information Services around the country: NSW ☎ (02) 332 1005; ACT ☎ (06) 205 1076; NT ☎ (089) 89 2717; QLD ☎ (07) 3224 2211; SA ☎ (08) 223 1244; TAS ☎ (002) 33 2208; VIC ☎ (03) 9654 6844; WA ☎ (09) 264 1900.
- Gay and lesbian publications such as *Campaign* also provide bi readers with news and info.



## *The Bi Awards*

The Australian Bisexual Network initiated the Bisexual Community Advancement Awards to coincide with Bisexual Visibility Day, February 14th. The 1996 Awards were presented to individuals and organisations and services that have contributed to or supported the Bisexual Community since 1990. ABN has implemented these as an annual Award.

The Awards are in two formats, for bisexual people and groups that have contributed to the community and to individuals, organisations and services that have supported the community. The Awards were designed by ABN member, Sabina Nowak of the Adelaide Bisexual Collective and a fine effort they are.

Some 74 Awards were presented for 1996. Some key recipients of this year's Awards are listed below.

Cath Lawrence	Michael Scheper
Kate Hickson	Hock Gan
Adrian Miller	Chris Albone
Beky Tully	Danny Heap
Norrie May Welby	Dr Darren Russell
Myke Dobber	Sabina Nowak
Serena Mawulisa	Elaine Kemp
Wayne Roberts	Jeny Poulsen
Maria Pallotta-Chiarolli	Julia Bray
Roger Garland	Jân Neilën
Sydney Bisexual Support Network	Franklin Centre
Transgender Liberation Coalition	Brother Sister (QLD)
Gavin McGuren (WSO)	Central Network
Joe Debattista (QLD Health)	Dr Gerard Stares
Queensland AIDS Council	Mahamati
Northern Territory AIDS Council	Mark Riley (VAC)
AIDS Council of South Australia	Sen. Sid Spindler
Western Australian AIDS Council	Rob O'Brien (QuAC)
Sara Lubowitz (Female Partners Project ACON)	
Kerry Leitch (SHAIDS)	Tony Sullivan
LGBT Anti Violence Council of Queensland	
Australian Council for Lesbian & Gay Rights (QLD)	
Tasmanian Gay & Lesbian Rights Group	
Adelaide Uni Union/State Bank Resource Centre	
Adelaide University Pride	Second Story
Sherry Wright (Relationships Australia)	

Other recipients included Victor, Jeff, Bob, Brenda, Margaret, Graham, Keith, Scott, David, Cindy, Dave, Tracy, Tanya, Shaun, Susy, Iain, Carol, Pam, James, Mark, 3d Radio, Jack, Robert, Leslie, Stephen.

### **GATTON & LAIDLEY**

#### **QUEENSLAND**

**Social & Support Group  
for Bisexual People**

**write to**

**PO Box 1269 Coorparoo QLD 4151  
or call Peter on 018-735432**

## **Your Story Should Be Told.**

### *The Down Under Project*

The Australian Bisexual Network proposed the Down Under Project back in October 1993. The aim of the Project was to invite submissions of personal stories, histories, poetry, drawings and the like which would form Australasia's first bisexual anthology. Publication of material received to date was put on hold because it was felt more personal stories were required, lack of time and resources to collate the material and uncertainty over costs of self publishing. ABN is pleased to announce that Cath Lawrence, ABN member of Sydney has volunteered to fill the position of editor.

Further submissions from bisexual women and men, their partners, parents or siblings who reside or resided in Australia, New Zealand, Papua New Guinea, Norfolk Island or the South Pacific, will be accepted. Bisexual Groups are also encouraged to submit articles about their formation, history, campaigns or submit photographs from social and political events. We require personal stories from bisexual people that also reflect the diversity of our bisexuality, cultural, ethnic and religious backgrounds, relationships, age, acceptance etc. Items can be of any length but large pieces of work may be edited down to a manageable size for publishing. Real or pen names can be used for the published work but so that we can follow up any editing queries your name, and a contact address must be submitted with your work. All authors whose work is accepted for publication will receive a copy of the finished publication.

Material for the Down Under Project should be sent to:-

#### **Down Under Project**

**PO Box 490**

**Lutwyche**

**Queensland**

**Australia 4030**

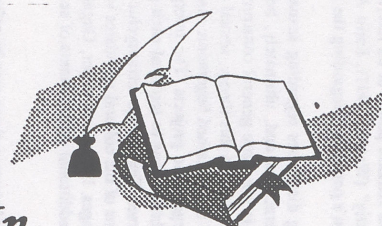
**(07) 38572500 or 1800-653223**

**or E-Mail Cath Lawrence at  
claret@sydney.DIALix.oz.au**

**HAVE YOUR STORY TOLD.  
IT MAY HELP OTHERS.**



# *Bisexual Diversity - Our Stories.*



## *Coming Out and Going In.*

*(or why I haven't come out to my family yet)*

I came out to a very good friend of mine over the phone about 3 years ago, I must confess that he was a perfect choice, since he had only come out to me about being Bi some months earlier, I was flattered that he had trusted me enough to tell me, so he was the logical choice, even back then I was very trepidatious about telling my family, wondering what they would think, knowing that my Mum would be probably be upset, quite upset.

Funnily enough it was all in the abstract for a year and half, I had all these feelings and emotions for women, but never had the chance to act on them, until August '94, when I finally met someone I had been talking to via modem for years, in person, and I fell head over heels in love with her, the only complication was that my Husband also fell head over heels in love with her, but being Poly, we managed a way around that.

She visited us for while, and my family met her, we were openly affectionate towards each other, and I sort of hoped that my Mother would get the not so subtle hint that I was dropping, it didn't seem to work, then when I introduced my family to my next girlfriend, also being openly affectionate, holding hands etc., kissing, I thought THAT might do it, alas no.

It's not an issue at the moment because I currently don't have a girlfriend, but I do have another male lover that I love dearly, I guess I'd have just as much trouble introducing HIM to my Mother as I would any Girlfriends I might have, she might at a pinch understand about me being Bi-sexual, but somehow I think she may have a REAL hard time accepting the polyamorous side of our marriage, despite the fact that my Husband also has a lover at this time.

I don't want to confuse my Mother too much by piling all these unwelcome revelations, or what she would consider unwelcome revelations on her, what do I do, it's most confusing, I'm out, with a capital O to all people in cyberspace, everyone I chat to in email etc. knows I'm Bi, I guess it's just a matter of time until the two overlap and my Mother meets someone who knows me via cyberspace, that ought to be fun, worthy of a few heated Mother-Daughter phone calls at least.

So that is why I am Coming Out and Going In, I guess it all boils down to just how much I think I really KNOW my Mother. I'll let you know how it turns out WHEN it happens.

Teddy,  
warm fuzzies  
Tasmania.



# NEW REPRESENTATIONS OF MALE BISEXUALITY IN LATIN AMERICA AND THE PREVENTION OF AIDS

Carlos F. Caceres, MD, DrPH (cand)

Institute of Population Studies, Cayetano Heredia University, Lima, Peru  
and  
Program of Epidemiology, University of California, Berkeley, USA

Draft Version January 1995

This paper used information obtained through research/training grants from AIDSTECH/FHI (1992), the Fogarty International Center (1993: Grant TW-0003-05), and the Ford Foundation (1994).

## INTRODUCTION

During the past decade, so called Latin American bisexuality has become a focus of interest among many epidemiologists and other public health practitioners in the region. Needless to say, this is connected to the expansion of an AIDS epidemic initially affecting mainly men who were reported as "homosexuals" in most countries' surveillance reports in the region, an expansion that has not paid attention to fixed borders of gender or attributed sexual orientations or identities that had somehow been assumed to govern the epidemic curve. As WHO (1994) sustains, the proportion of female AIDS cases in Latin America is steadily increasing, which tends to be explained by a growing transmission of HIV from bisexual men to their female partners. The male-to-female case ratio had descended from 6.9 in 1987 to 4.8 in 1993 (PAHO, 1993).

A simple criticism to this elaboration might stress the ethical problems posed by public health authorities' subtle acceptance of the epidemic as essentially a homosexual plague, and by their further construction of bisexuality as a bridge connecting an infected (and infectious) constituency to the "general population", that is, as a population "risk factor" for AIDS, where bisexuals became somewhat less than intrinsically evil people.

From a sexual health perspective, this reasoning leads to a reinforcement of traditional techniques of social control regarding sexuality. This is well illustrated in the energies physicians' devoted (and continue to devote) to the discovery of the "bisexual connection" assumed as an almost necessary explanation of male HIV infections (particularly in countries where intravenous drug use is rare). In what some could call Foucaultian terms, the physician's role as instrumental to the gaze and the knowledge/power of traditional sexual ideology while interviewing an AIDS patient to write a clinical record is not at all distant from the role a priest or an attorney would adopt in analogous circumstances.

From an intervention viewpoint, this framing not only creates obstacles for initiatives of solidarity and support, but has commonly led to programmatic inertia, as it has not per se led to any decrease in the number of risky, unprotected sexual acts between potentially infected partners.

Indeed, public health approaches to this bisexuality have not been useful. On one side, a simplistic biomedical model, which considers essentially two, or maybe three clusters of men (namely, homosexuals, heterosexuals and bisexuals) with clearly separated social referents and lifestyles does not match a "real world" where most people are anything but unequivocally identified with a particular way of life or sexual self-image. Only men who self-identify as homosexual (or 'gay') -that is, a rather small portion of homosexually active men in Latin America- have been rather steadily targeted by AIDS prevention messages approximately fitting their needs provided by local NGOs involved in AIDS prevention in the gay community. Most others, and women who have sex with them, have usually been bombarded with a communicational fantasy of heterosexual love and fidelity as a solution to the risks of AIDS, while condom use was constructed as a second-class measure for those who are 'promiscuous'. Not specifically addressed by any sort of approach, bisexually active men who are not gay-identified tend to embrace the fantasy of default heterosexuality with its implications in terms of interpersonal AIDS prevention perspectives.

On the other side, naive culturalist critiques of such models tend to overstress cultural (or subcultural) differences, and to assume foreign social structures to be the result of internal stabilization processes that should be accepted as such, and to suggest they correspond to cognitive processes that are totally incompatible to 'ours'. In such context, more attention is given to the representation of an essentially static social universe (and the rhetoric power of its internal logic) than to the search of avenues for change. In the same way as "African promiscuity" (Walney 1991), Latin American bisexuality may thus be regarded as a rarity that determines the fortune of the region's population regarding the AIDS epidemic.

Little has been thought on the line of historically evolving, coexisting discourses regarding sexuality and gender that influence, rather than determine, interpersonal and micro-social interactions and, ultimately, behaviors. Simon and Gagnon's Theory of Sexual Scripts (Simon & Gagnon 1984), inscribed in the more general constructionist and symbolic interactionist approaches, is recognized as useful in this direction. According to this theory, sexual reality is determined at three interrelated levels. The cultural scenario constitutes the level of unquestioned hegemonic discourses on sexuality, which experience varying degrees of contradiction from alternative hegemonic projects. The interpersonal scripts may either reproduce the mandates of the cultural scenario or allow for re-elaborations in terms of each participants' specific interpretations and personal positions with regard to hegemonic discourses. Finally, the intrapsychic scripts represent the final loci of resistance where individuals' confront their interpretations of the cultural mandates with their desires and behaviors, thus negotiating sexual identities and reconstructing self-images. In a recent paper, Gagnon (1994) introduces structural factors such as social class, geography, ethnicity and age as additional determinants of sexual scripts, framing them in the perspective of sexual networks.

A consideration of cultural scenarios in relation to bisexuality is useful. Homosexual sex may be referred to not as sex but as 'having fun', 'messing around' (Aggleton 1993). In this direction, in the case of Latin America it helps realize that 'bisexual' (or 'bisexuality') is not a meaningful category for most people. At least, it is not a category with normative meaning. A strong body of data supports the notion that, in most "Latin cultures", the question: "What is the biological sex of the person with whom you have sex?" is far less important than: "Who is the man there?", meaning either who looks more like the man and who does what men do. That is, having sex with a biological man is right as long as you are the man there (Parker 1987, 1991 and 1994; Parker & Carballo 1990; Carrier 1985; Alonso & Koreck 1989; Tielman, Carballo & Hendriks 1991; Guimaraes 94; Ceres & Cortiñas 1995).

At the same time, both the interpersonal and the intrapsychic levels represent a space where the erotic as a set of discourses of resistance to hegemonic sexuality and gender structures (Parker 1991). It is not necessary to use biological explanations of homocriticism to account for homocriticism; the role of prohibition probably has as much to do in the construction of heterosexual desire as it does in the generation of homosexual desire.

In consequence, we need better views of the hierarchies in which people organize these discourses (cultural scenarios) and strategically negotiate personal and social meanings of their desires and behaviors according to such hierarchies (interpersonal and intrapsychic scripts). Aspects from these three levels are likely linked in an intimate fashion to the personal and social meaning of sexual risk taking (as defined from an AIDS perspective). In order to improve efficiency, prevention programs must depart from a new understanding of cultural universes and utilize the loci of resistance and agency they allow for.

The role of homocriticism in the cultural constructions of masculinity in urban Latin America needs much attention. Based on preliminary information from our current research in Lima, Peru, here we explore a characterization of important scripts of unprotected male bisexual behavior in an attempt to identify obstacles for safer practices, and to revise the public health messages directed to each of the actors involved, in a way that empowers both men and women to remove barriers for HIV prevention and social change.

## MALE HOMOSEXUALLY ACTIVE CHARACTERS (OR SOCIAL/BEHAVIORAL CLUSTERS) IN LIMA: A TAXONOMY

Some may say that taxonomies belong in a different paradigm. A post-modern consciousness may find them useless in the assumed context of fluid identities and styles, of blurred delimitations and complex determinations. However, it is practically useful to construct partial, conditioned, temporary representations of reality that allow and support directed action (Haraway 1991), and that is what we intend to do here.

In a study of sexual behavior among men who have having sex (MSM) with men carried out in Lima in 1992 (Ceres & Rosasco 1992), we presented a list of labels from which they could choose one for self-description. Terms included were: Homosexual, gay, bisexual, heterosexual, transsexual, travesti, woman, and other (to fill in). Interestingly, choosing homosexual/gay versus bisexual or heterosexual did not depend on orientation of sexual behavior (i.e. exclusively



homosexual vs bisexual) during the past year. Moreover, this was one of the most difficult questions for subjects to answer, and people's doubts made us realize that difficulties arose from the obvious different meanings and stigmas they had learned to assign to words. While 'gay' might mean more feminine and/or vulgar for some, it might signify a more modern, proud and/or macho person for others. Homosexual was a sober and technical term for some, while others felt it offensive. Our question failed to show the inner truth about frequencies of sexual identities (from a single system thereof) in this population, but showed us how meaningless our system was for people, to the extent that subgroups of our sample seemed to have learned different - sometimes contradictory meanings for those terms. Moreover, the sets of possible identities each had perceived as available had been experientially diverse, and the ways each had solved the dilemma of choosing a label on the basis of what they thought they did or they were had also been diverse.

On that basis, we started to draft a conceptual model that could explain better the diversity of experience of MSMs in Lima, and partially used it in the design and sampling process of our current research. Upon this model, lifestyles of homosexually active men in Metropolitan Lima seem to vary across at least the following axes:

- Social class, since it is a strong determinant of social networks, thus influencing chances of individuals' cultural background. Similarly, the bourgeois experience relates to a whole of different bodily codes and conceptions of privacy, intimacy and propriety, and also regulates access to international travel and consequently to the influence of foreign sexual cultures (although increasingly less due to the mass-mediated globalization of Anglo/European culture).
- Degree and patterns of sexual involvement with women, which finally corresponds to conventional biomedical categories of orientation of sexual behavior.
- Activity-passivity (i.e. sexual compliance with the sexual/gender norm), related to whether or not a man, regardless of his partners' sex, acts sexually 'as a man' (that is, whether he is 'active' or not). Being active with another man does not harm his public image as a man.
- Conventional virility/femininity (i.e. generic compliance with the sexual/gender norm), related to whether or not a man, regardless of his partners' sex, behaves socially (i.e. self-presents) 'as a man' (in other words, whether or not he adopts conventional 'masculine behavior' in his diverse non-sexual interactions with others, including dress, ways of walking or speaking, intonation, vocabulary).
- Sexual self-image or identity, related to a particular person's reflection process on whether or not s/he is compatible with a specific sexual identity among those s/he identified as possible, on the basis of her/his experience and the social values perceived.
- Participation in sex-for-profit exchanges, since more or less overt patterns of exchange determine variable patterns of sexual behavior and identity. More formal exchanges are usually linked to specific identities, which are at least temporary and imply contact with particular sub/subcultures.
- Age, as related to historically evolving processes of construction of (homo)sexuality in people's experience (including people's desires, perceived norms regarding those desires, and possible adoption of a negotiated sexual identity among those populating the sexual universe he perceives), as well as to concrete sexual networks.
- Degree of participation in homosexual subcultures, as connected to variable degrees of 'acculturation' into alternative worldviews that imply different ways of socializing, networking, self-identifying sexually, understanding and valuing diverse sexual practices and, possibly, reacting politically against the hegemonic sexual norm (e.g. engaging in gay activism vs., say, adopting a 'closeted' pattern of homosexual experience).

In an ongoing study, we asked male adolescents and young adults to make free lists of terms related to men who had sex with other men. Later, we requested them to sort cards with 30 such terms. A similar exercise was requested from young males known to have sex with other men. A preliminary analysis suggests that the lists elicited through this procedure differed across groups, and that when identical cards with a variety of terms were sorted out by people of the two groups, important differences emerged, not only in relation to the meanings assigned to terms pertaining to specific gay subcultures or to the hegemonic macho cultural system, but also with regard to attitudes and value judgements subsumed in the use of identical terms across both groups.

On the basis of conversations with key informants a taxonomy was proposed and discussed partially in focus group sessions of young men who had sex with other men, thus allowing for minor adjustments. In consequence, departing

from the two first categories, a constellation of characters emerged, as described later in this section. It must be noted that any such characters should not be seen as neatly defined nor as static. Some of them may constitute social actors in extinction, while others are just emerging.

Additionally, the construction of a representation thereof depends on the perspective chosen, which will be made as explicit as possible in the description. This constellation must be seen as a present snapshot of a permanent struggle for the definition of meaning and dominant perspectives, as an ongoing negotiation of the peculiarities of a cultural system that governs the heterogeneity of homoerotic desire/practice and its interpretations among a fraction of men in urban Lima, including issues such as the emergence of new possibilities for the acculturation of desires to lifestyles. Again, this taxonomy is contingent to a historical context, as is the case everywhere, particularly in countries outside the developed West (see Tan 1994, Altman 1994), and shows a strong relationship to a process of cultural globalization through the expansion of communications and travel. It is also permeated by numerous social phenomena such as those related to class and ethnic prejudice.

An example of this phenomenon is the contested meaning of 'gay' depending on the persons' position. The hegemonic working-class meaning of 'gay' relates to a new, perhaps more tolerant denomination for both 'cabros' and 'travesties'. In the middle class, it is a mix of the working-class sense and that of a more modern 'gayness'. For 'cabros' and 'travesties', 'gay' might refer to closeted middle class homosexuals. Middle-class gay men adopt the term with no regrets. Finally gay activists tend to perceive a traditional activist content in the term, in relation to the proud self-consciousness of a constituency and a lifestyle.

Our working sexual constellation involves the following characters:

#### A) Towards the working class sectors:

- Men who usually have sex with women as well
  - The "Activo", "Mostacero" or "Cacanero" [equivalent to the Macho Latino mentioned for Mexico (Izabela 1993)], a macho character who does not consider his default heterosexuality to be questioned by his sexual involvement with "cabros" or travesties. Much more accepted during adolescence, it remains frequent among adult men. Some sort of benefit (usually money, beer or a gift) is assumed by his peers to have been obtained from his homosexual transactions. He is not supposed to experience desire for male sexual partners, as he is assumed to feel attracted only (and always) to women. However, as Mostaceros function as a sort of reservoir of manhood, their sexual responsiveness, when appropriately stimulated, is supposed to be natural and inevitable. Their sexual exchanges are supposed to rigidly replicate the mandates of sexual/gender norms: They will be insertive in both oral and anal sex, without ever thinking of even touching their partners' genitals. Should they do this to a "cabro", they would consider them as "estafadores" [cheaters] who are not "real men", and their peers would think they are becoming "cabros" ["faggots"]. Despite being aware about AIDS, machos latinos use condom protection inconsistently. As they consider AIDS mostly a gay disease, they do not feel at risk. Female partners of Mostaceros, both of a 'permanent' (i.e. girlfriends, spouses) or occasional sort, usually accept their male partners' involvement with other people, and do not question the 'normality' of their own unprotected sexual encounters with them. This character may be said to be in a process of dilution and expansion in the common sense knowledge and practical possibilities of most working-class adolescents and young adults.
- Men who usually do not have sex with women
  - The "Cabro" or "Marica" [equivalent to the traditional "faggot" in Anglo popular culture], a character who is "effeminate" and usually does not call himself a "man", and whose sexual desire is oriented towards Mostaceros. He will usually engage only in receptive oral and/or anal sex, and may not like a macho sexual partner to touch his genitals (in fact, he would consider so to be a proof of "cheating"). He usually participates in the ghettoized gay subculture of working-class neighborhoods. He tends to dismiss the need for protection with Mostaceros, as he considers them to be at much lower risk of HIV. This character is probably in process of extinction, giving rise to a working class version of a "gay man".
  - The "Travesti" [drag queen, equivalent to the Filipino 'bakla' (Tan 1994)], a man who cross-dresses usually permanently and performs what has been called a 'mock femininity' (i.e. 'feminine' manners that largely exaggerate the feminine 'norm', and sexual aggressiveness). He will usually engage only in receptive oral and/or anal sex, though, particularly in the context of prostitution, he will not rarely be sought as a versatile



or an only-insertive partner. He also participates in a sexual subculture that tends to be violent and marginal, yet in many cases travesties are integrated into working class neighborhood communities as hairdressers and cooks, and develop friendships with local women. It is as hairdressers that many of them have sex with adolescents who are trying a Mosaicero role, including many 'first-timers'. However, the easiest and best paid economic activity for a travesti is street prostitution. In spite of being 'faked women', travesties become objects of desire for working-class men. As an example of what Richard Parker (1991) calls the structure of the erotic (in opposition to gender and sexuality norms), the public discourse of disapproval coexists with some relatively acceptable statements regarding their irresistible femininity, which suggest that it is 'natural' for a 'real man' to like them. In fact, travesti prostitutes usually constitute an exotic specialty that many working-class men actively look for. They embody a key transgressive erotic object of the local culture of desire. Protected sex is neither extensive nor consistent among travesties (which is probably in connection to their concern for hiding their male genitals in the exercise of prostitution, as clients may expect them to pretend they are 'real women').

## B) Towards the upper/middle class sectors:

- Men who also have sex with women

- The "Entendido" [translated literally as *connaissanceur*] is a man in his twenties or thirties who "knows" the middle-class scene to some extent. He likes women and tends to be socially and sexually involved with them. He does not see himself as a different sort of man. However, he acknowledges to diverse degrees his attraction to other men, and will frequently engage in same-gender sex with either friends or occasional partners, often after consuming alcohol. When he is comfortable enough, he will talk about his encounters as "vacaciones" [having fun] to a few selected friends. His sexual practices and the roles he adopts cover a wide variety of possibilities across the activity/passivity axis. His consciousness about STD risks with men is variable, and is usually impaired by alcohol. Protection during homosexual sex is, consequently, variable, yet more frequent than in the case of working-class men who are mostaceros. Protection with regular female partners is unrequited. Current entendidos (as compared to former) tend to be more versatile sexually and more open about their "having fun".

- The "Married Bisexual" is, in our taxonomy, a man who marries a woman principally for social desirability reasons, as he is essentially attracted to other men. Usually marriage is thought not only as a social umbrella, but as an strategy for the transformation of an egodistonic desire. When this strategy fails, these men adopt a double lifestyle with a dark side of marginal, guilty homosexual encounters where low self-esteem and depression generally facilitate high risk sex in either sexual/ gender role. Sex with their wives remains unprotected as mutual fidelity is assumed. The prevalence of this character is probably in decline.

- The gay-identified bisexual is, conversely, a man who is attracted to women and gets sexually involved with them, but who is also attracted to and sexually active with other men. He should be differentiated from *faide* bisexuals, men attracted to and active with men only or mostly, who choose to self-present themselves as bisexuals as a strategy of partial transaction with the norm. The gay-identified bisexual participates in the gay scene to diverse degrees and self-identifies as gay or bisexual. His sexual repertoire tends to be broad and safe with both men and women. This species is new in the local sexuality/gender panorama, and results from the influence of first-world metropolis' gay culture in the media and in travellers.

- Men who usually do not have sex with women

- The "Gay Man" is the typical man who assumes a gay lifestyle and participates in the local gay scene. The traditional closet of the past is becoming less frequent. Of varied sexual practices, he is increasingly "moderno", that is, versatile, both receptive and insertive. He is very knowledgeable about AIDS and regularly safe in occasional sex, though not uncommonly unsafe in steady relationships. Rather than macho types as it was in the past, his sexual ideal is turning out to be somebody like him, and he is increasingly more masculine and concerned with his own masculine looks (i.e. a gay model which stresses the assertion of masculinity, as described by Tan [1994] and Altman [1994]).

## COMMERCIAL HOMOSEXUAL ACTIVITY

Players of all characters from the working class sectors (and some of those from the middle class sectors) engage in sex-for-profit exchanges. The common name given to a wide range of the former characters when they function as providers of commercial sex is "flete". Male prostitution is generally called "fleteo". Travesties are an exception, and they are referred to through a mention of the streets where they work (e.g. "Arequipa Avenue travesties").

The fantasy of a material interest is usually played with by all working-class "mostaceros" in their homosexual encounters with feminized characters ("cabros" and travesties), as they usually see themselves as doing a favor to them. However, more organized prostitution systems imply their physical displacement to red light spots of the city where direct contacts are made and an economic deal is usually reached before any sexual service is provided (in a way importantly similar to what is described for Mexico, the Philippines or Morocco by Izazola [1993], Tan [1994] or Boushaba [1994], respectively). In such cases, a new identity (i.e. a "flete" identity) may emerge, which involves a relative tolerance of sexual practices regarded as unmanly, and is associated to an anxiety to meet new clients that at times looks like a strong interest to be picked up, and a taste for types and looks of clients. It is possible that for some "fletes" the fascination of interactions otherwise unthinkable across barriers of age and social class represents the major motive to experiment with fleteo or continue such practice. At the same time, most new fletes try to maintain a reputation of being 'activos' among their peers in red-light spots, although many become versatile in the intimacy of interactions with clients.

Some working class "cabros", and, increasingly, middle-class "entendidos" and gay men, participate in 'fleteo', though the latter may be inclined to choose some bars or telephonic services for their contacts, rather than the streets. The upper their socioeconomic background, the more their motives for getting involved in fleteo include a search of personal fun, emotion and curiosity about marginal sexual expressions. Most fletes say they practice safer sex and consider their clients to be equally interested in safety.

The situation is different with travesties. Transvestite prostitution takes place in a context of constant violence and marginality, and safe sex concerns are, understandably, far less salient. Additionally, many clients tend to pay more if condoms are not used, which constitutes an offer difficult to decline.

## POSSIBILITIES FOR ACTION

As described, bisexual involvements take place in quite diverse contexts in Lima across dimensions such as social class, self-image, sexual and generic subjection to the sexual/gender norm, age, participation in homosexual subcultures and involvement in commercial sex. From the perspective of AIDS prevention, each such context offers a particular configuration of AIDS risk for the actors involved, on the basis of the HIV prevalence in their social/sexual networks, their sexual practices and roles, and the prevalence of a consistently safe sexual praxis in both homosexual and heterosexual encounters.

Those at highest risk may continue to be men holding the most traditional roles in the working classes, namely "mostaceros", travesties and "cabros", and female partners of the former. Mostaceros need prevention programs where the myth of AIDS as a disease of others is finally destroyed, and where safe sex is also presented as a protection for their partners, either women or men. Their female partners need to develop skills to evaluate their spouses' sexual activity out of their relationship, and to negotiate the possibility of barrier protection, which is indeed a difficult task. This should be achieved in the context of broader women's health programs where, for instance, vaginal infections and STDs are controlled and the risk of HIV infection is reduced. Regarding travesties, the extreme conditions of marginality which surround transvestite prostitution and reduce possibilities of prevention should be faced and modified.

To a lesser extent, "married bisexuals" and some "entendidos" from the middle classes who engage in unsafe sex in connection with low self-esteem and alcohol use need to be reached by a communicational strategy that offers them basic support and opportunities for change in the confidential context they will require. As they cannot be reached in a ghetto setting, mass media channels or outreach programs in cruising areas which use fletes may have to be chosen. Assertiveness and open communication regarding the possibilities of sex out of the relationship should be promoted among women who may be female partners of these men. Finally, the condom (and, eventually, the femdom, the female condom) need to be eroticized. To the extent that both men and women start to associate good sex with condoms and these are naturalized as something intrinsically erotic, barrier protection will become more prevalent in both homo and heterosexual encounters.

Findings from our ongoing research on adolescents suggest that, in spite of the limitations of desirable AIDS risk perceptions among them, both their basic knowledge of 'AIDS 101' and their perception of a pro-condom sexual norm



(formal as it might be) represent an opportunity for change, together with a strong legitimization of a discourse more honest about adolescents' sexuality and, more importantly, a surprisingly high level of common-sense, everyday knowledge on diverse aspects of sex and sexuality among adolescents, including a high consciousness about male bisexuality among female adolescents, and a surprising presence of several aspects of a feminist discourse in the agenda of not only females but males as well, particularly in the middle classes. Work with adolescents, where the very core of the changes seen in the sexuality cultural system is operating, represents the logical and more promising option in a context of scarce resources and theoretical inconsistencies.

## CONCLUSION

These depictions may correspond to a partial vision of male bisexualities in Lima in the late eighties and early nineties, and, as mentioned before, they reflect the inconsistencies of research in progress and the contradictions of what we call "reality". We think, however, that they provide an example for a more ambitious approach to better representations of sexuality in society that fortunately is becoming popular among many AIDS prevention researchers.

We also think they probably resemble what could be found in urban areas of many other countries in Latin America, with only some changes in terms, as Richard Parker in Brazil and Jose Izazola in Mexico have shown, among others. We are sure that this sort of representations may be much more instrumental in the design and implementation of programs that consider the heterogeneity of meaning and the preeminence of cultural diversity (Parker 94). They have the potentiality of identifying avenues of resistance to traditional ideologies and practices connected to current sexual risks, and may show the way towards 'sexually democratic' AIDS prevention (and sexual health promotion) programs in the nineties.

## REFERENCES

- Aggleton, P. (1993). Sexual Behavior Research and HIV/AIDS. Paper given at the VIIIth International Conference on AIDS in Africa, Marrakech.
- Alonso, A. & Koreck, M. (1989). Silences: 'Hispanics', AIDS and Sexual Practices. Differences 1:101-124.
- Altman, D. (1994). The invention of gay as a global category. Draft manuscript.
- Boushaba, A., Ali, H. & Imane, I. (1994). Prevention proximity among male sex workers in Casablanca and Marrakesh. Abstracts Book, Xth International Conference on AIDS. Yokohama, Japan.
- Caceres, C. & Cortiñas, J. (1995). Fantasy Island: Alcohol and Gender Roles in a Latino Gay Bar. In press, Journal of Alcohol and Drug Issues.
- Caceres, C. & Rosasco, A. (1992). Determinants of Risk Behavior among men who have sex with men in Lima. Abstracts Book, VIII International Conference on AIDS. Amsterdam, The Netherlands.
- Carrier, J. (1985). Mexican male bisexuality. J Homosex 11:75-85.
- Guimaraes, C. (1994). A bissexualidade masculina e os riscos da transmissão do HIV. Oral presentation at the Annual Seminar "AIDS, Saúde Reprodutiva e Políticas Públicas". Rio de Janeiro.
- Haraway, D. (1991). Simians, Cyborgs and Women: The Reinvention of Nature. London and New York: Routledge.
- Izazola, J. (1993). El Erotismo - La Bisexualidad. Draft manuscript.
- Laumann, E., Gagnon, J. & Michael, R. (1994). A sociological perspective on sexual action. In Parker, R. & Gagnon, J. (Eds): Conceiving sexuality: Approaches to sex research in a postmodern world. London and New York: Routledge.
- Pan American Health Organization (1993). AIDS Epidemiological Surveillance in the Americas. Quarterly Report, June 1993.
- Parker, R. (1987). Acquired immunodeficiency syndrome in urban Brazil. Med Anthropol Q 1:155-175.
- Parker, R. (1991). Bodies, pleasures and passions: Sexual Culture in contemporary Brazil. Boston: Beacon Press.

Parker, R. (1994). Sexual cultures, HIV transmission and AIDS prevention. AIDS 8 (suppl 1): S309-S314.

Parker, R. & Carballo, M. (1990). Qualitative research on homosexual and bisexual behavior relevant to HIV/AIDS. J Sex Res 27:497-525.

Simon, M. & Gagnon, J. (1984). Sexual Scripts. Society 22:53-60.

Tan, M. (1994). From Bakla to Gay: Shifting Gender Identities and Sexual Behaviors among Filipino men who have sex with men. In Parker, R. & Gagnon, J. (eds): Conceiving Sexuality: Approaches to sex research in a postmodern world. London and New York: Routledge.

Tielman, R., Carballo, M. & Hendriks, A. (eds) (1991). Bisexuality and HIV/AIDS. Buffalo: Prometheus Press.

Watney, S. (1991). Missionary positions, AIDS and Africa. Critical Quarterly 31(3):45-62.

World Health Organization (1994). The HIV/AIDS Pandemic: 1994 Overview. Geneva: WHO.

Carlos F. Caceres, M.D., Dr.P.H.(cand)  
Inst. of Population Studies,  
Universidad Cayetano Heredia  
Miguel Baquero 251,  
Lima 5,  
Peru

Phone (51)(1)423 4805/432 4046;  
FAX (51)(1)423 4805

## Bi in the Philippines.

In the Philippines it is very difficult to be recognized either as gay or bisexual if you are "straight acting" (the quotation marks are there since I am not convinced with this label. First of all, I don't act out the way I act, it's just the way I am. Secondly, I like men and women and that's it so there should be now further questions in that light).

I never really categorised myself under any label since I am always open to any possibility in terms of relationships and sexual stuff.

I have joined a group here called the Library Foundation which is a support group for gay men (it is community based and supported by AFAO which I believe you know since it is an Australian group).

As for experiences in terms of people's acceptance/rejection here, when I came out last year to my friends and family, most of them can not comprehend that a masculine "acting" guy such as I am can go for men too. At the Library Foundation, they call me "TOMBOY" sometimes... oh well...

But I really am happier now that I have been out and my friends have accepted me though sometimes they forget or they still get surprised... As for my family, my mom is slowly taking it and accepting that I have a "friend" in Sweden and that I might visit him again this year.

Am I talking/typing too much?

Anyway, I would be interested to know more about the conference in Germany and maybe I could attend it, if I know how to apply.

Thanks and hope to hear from you again.

Danny

P.S. Do you have a bulletin board where I could post messages and maybe meet other people in cyberspace? Thanks again



MULTICULTURALISM MEETS MULTISEXUALITIES:  
FORGING OUR OWN RELATIONSHIP PATTERNS

Maria Pallotta-Chiarolli

Multiculturalism does not lead us very far if it remains a question of difference only between one culture and another... To cut across boundaries and borderlines is to live aloud the malaise of categories and labels; it is to resist simplistic attempts at classifying; to resist the comfort of belonging to a classification (1991: 107-108).

Hence, Vietnamese film-maker, writer and cultural theorist Trinh T. Minh-ha connects multiculturalism with the blurring and transcending of various categories including those of sexuality. Living on the borders, crossing boundaries and resisting simplistic classifications are quite familiar to bisexual persons as they are for persons of so-called "ethnic" backgrounds in Australia.

Over the years, personal relationships with and working with people of diverse ethnicities and sexualities has led to discussions with many who want to tell their stories and who are somewhere in that clumsy clumping of a term, "non-English speaking background", and who identify as gay, lesbian, or bisexual, or refuse such labeling altogether as they see it as part of Western, white male colonial construction. I always ask: "Why don't you write this down yourself and get it published?" Apart from the customary, "I'm not a writer", responses are also usually the following: "It's not safe for me to do so". Further questioning reveals that it is not only their ethnic family or community they are worried about in terms of disclosure. Indeed, they may not be worried about their ethnic backgrounds at all. What is also disturbing is that some feel that within the gay community and/or lesbian community, their publishings would expose them to ridicule and ostracism. They point to three major reasons: ethnic and gay community censorship and disapproval (real and/or imagined); ethnic and gay community codes and regulations for belonging and for being representative voices of that community; and the constant push and pull of Western binary constructs (either/or) coming from the wider society, ethnic communities, and queer communities (Pallotta-Chiarolli: 1994a, 1995a, 1995b, 1995c, 1995d).

Here are some examples of multicultural-multisexual lived realities and relationship patterns:

\*married gay men, lesbians and bisexual persons of Italian, Greek and Japanese backgrounds who choose to remain married because they love their heterosexual partners. These partners accept and often want nonmonogamous relationships. Both partners in the relationships find themselves dealing with coercion coming from their ethnic communities and the lesbian and gay communities if they come out;

\*a Sicilian-Italian lesbian who chooses to remain married to her Afro-American bisexual HIV-positive husband and loves cooking him plates of wholesome pasta as part of his therapy. Her home-therapy also includes Southern Italian women's peasant witchcraft including the removal of the "mal'occhio" ("evil eye"), and Catholic prayer incantations to Mary, mother of Christ, and the chanting of the Rosary;

\*the Greek-Australian lesbian whose best friend is an Italian-Australian straight woman as they share the same taste in clothes, hair colours, make up and boys;

\*the Italian straight queer woman who is in love with and divides her time between a bisexual man and a straight man, all three having to deal with issues of the closet, stereotyping and ostracism from some members of their ethnic and gay communities;

\*the Italian-Australian bisexual couple living in Adelaide suburbia with their three children. They think they're the "only Italian bisexual couple in Australia" and ask me "Is there anyone else like us out there?" every time I go to Adelaide from Sydney as they think the Sydney Oxford Street queer communities would be publicly accepting and supportive of multicultural-multisexual relationships;

\*the Italian parents who threw a birthday party for their daughter's thirty-fourth birthday in their Adelaide suburban backyard amidst tomato plants and grapevines, and kept the gay, straight, lesbian, and transgender friends of various cultural backgrounds went and dined with plates of ravioli, homemade wine and Italian cakes because they don't think their daughter is a good host (thanks, Mum and Dad!);

\*the Italian-Australian gay man who told his parents that the mother of his child was his girlfriend who had refused to marry him rather than tell them she was a lesbian and they had chosen to parent together. He is now marrying an Anglo-Australian bisexual woman in order to have children together and because they're such good friends, and both will be having love/sexual relationships with others. Anyway, he says, why should he miss out on the fun, frolic and camp of an Italian wedding?

We need to hear about more multicultural-multisexual lived realities and relationship patterns in order to break down some of the stereotypes, ignorances and discrimination in relation to ethnicities and sexualities coming from not only the wider predominantly Anglo-Australian society, but also from within gay communities and ethnic communities.

One of my own objectives is to place multisexualities on multicultural agendas such as in publishing. I recall both the sense of "at last!" and "oh no!" in finding the only queer content in a recent multicultural anthology was one of my own two stories (1994b). Here is an extract from a recent article of mine in a multicultural collection of articles entitled *Ethnic Minority Youth in Australia: Challenges and Myths*:

**"Is There Anyone Else Like Me Out There?"**

Gloria and I are sitting on her back veranda eating her home-made tiramisu. Her husband, Sam, is swinging their kids on the clothesline inbetween cooking the meat on the barbecue. Both sets of grandparents are in the garden discussing tomatoes, wine-making and basking in the satisfaction of sitting in the backyard of married children, knowing they have fulfilled their parental duties in getting their children to this stage of 'sistemazione'. Gloria shrugs. "Sam and I are bisexual, we occasionally have other lovers in ongoing relationships, we are very happily married, and we love being Italian and hope our children cherish their cultural heritage the way we do. But all these contradictions are not meant to exist". She looks at the various members of her family enjoying the sunshine and peace. "From when Sam and I were teenagers, we knew we were different. Not only different but supposedly non-existent. It's as if we were the only kids on the whole planet who were not gay and not straight, who wanted to have the good old-fashioned Italian wedding and raise an Italian family but not accept what would've been traps for us like needing to be monogamous and



heterosexual. Well, we still feel like we're the only Italian-Australians that have ever been through this and it's so isolating sometimes. There's no one else to talk to, no one else to tell you your lives and mixed identities are realities, your sort of marriage exists, your adolescent feelings have matured into complex but enriching adult roles. But every now and again, we wonder who else is living similar realities but also in absolute silence? We're real. We're flesh and blood. He's there cooking the barbie and playing with the kids and I'm here scoffing my face with tiramisu and our parents are there seeing what they want to see and not needing to know the rest. We're resigned to the fact that in our lifetime there won't be any public acknowledgement of our particular situations. These days it's all about multicultural identity and gay identity and every now and again there's stuff about a multicultural gay identity, but neither the multiculturalists nor the gay activists are prepared to publicly discuss our complexities. But more of us will come out of the woodwork." Gloria sighs and stretches out her arms to her world. "I love being married, I love being bisexual, I love being Italian-Australian. They can co-exist and they do right here in this suburban backyard." (1995d: 140-141)

Gloria also told me she wished she lived in Sydney rather than in Adelaide as she'd heard so much about Oxford Street and Sydney's queer communities and believed Sam and herself would be accepted with open arms!

Some of my latest writings on multisexual-multicultural relationships has been published in the anthology, *Breaking The Barriers of Desire*, which was launched at Gay Pride in London earlier this year and is now being distributed in America and the United Kingdom, and is heading into the European market. At the time of writing this article, it does not seem to be having any success in finding a distributor here in Australia, and until now has only been ordered by a couple of bookshops. Maybe it's a boring book. Maybe it's a book of terrible writings. Or maybe it confounds too many categories, some of them still considered controversial, in its multisexual-multicultural and multipartner approach. Here are two excerpts from it. The first is from my article:

#### Paul, Alison, Matthew

Paul and Alison have lived together in Sydney, New South Wales for almost all of their forty married years. Throughout most of those years, Paul was openly having relationships with men. "I've always loved Alison. We have three children. Well, they're adults now and one of my daughters is a lesbian. Being a grandfather is just marvellous. So, there's that whole family thing which I truly wanted. And yes, I did have very important relationships with men along the way but somehow they never stood the test of time or of love as with Alison. Long ago, Alison and I decided that if ever I should wish to move out and live with a man and see her and the children as well, I could do that. But it never happened until now. For the last few months, I've actually moved in with Matthew because even though I'm old, I've suddenly found the man I want to live with. But Alison and I see each other everyday and I see my family too. They're all very accepting. I think we raised them to understand the special love their mother and I always had for each other and they trusted us to never do anything that would hurt them or each other. Alison has been monogamous all these years. That's the way she is, she says. She's not a doormat. An amazing woman, very strong and independent. She always had her own professional life, great confidence in herself. A feminist even before feminism became a household word. She demanded

my honesty, my love, my equal parenting and domestic sharing, and a good sexual, affectionate relationship but sexual ownership was something she worried about only for a few months after I began my first relationship with a man, and then she realised she was worrying because society said she should. The only other time she started worrying again was when the AIDS crisis arrived in Australia. We worked that out. Her basic attitude is that my bisexuality must be one of the components that make me the man she fell deeply in love with when we were in our early twenties and there was no way she was going to leave me unless she was unhappy with me. The hardest part of our marriage was the secrecy with work colleagues and family, and the agonies and hurts we caused and had to face when some loved ones found out along the way but as we got older we got tougher and braver. That's a good thing about aging. You stop worrying about being judged. You get freer. And along the way, we've got stronger as we've watched other so-called "normal, natural" marriages crumble or just dry up, especially the relationships of some of our knockers. And I got stronger in standing up to these gay activist types who couldn't figure out why I didn't leave her and lead a "normal" gay life. Come to think of it, that word gets used by everyone to knock someone else! Alison has got to know some of my male lovers as friends. But she thinks Matthew's the best. In fact, she encouraged me to try living with him. "You deserve to try it, Paul, after all these years. Don't die without taking that opportunity. I'll still be here. Plus you know I can take care of myself." That's love, really. Wanting the best for someone you love." (1995: 48-49)

The second is from my non-fiction short story in the book:

#### Mardi Gras.

She wears a black high-cut body-suit. He wears bright purple bike pants and bare chest. Her hair is in an intricate formation. He is growing his. She is not-so-straight straight. He is bisexual. They enjoy the Mardi Gras together.

It's been a strange, painful, traumatic year. In trying to be true to their new unfixed selves, they have hurt those they love and been hurt in return.... But they're here again at Mardi Gras, stronger together than last year. In spite of the anguish they caused and bore, they couldn't deny the exhilaration of their love... [and] just for tonight, they want to celebrate the good times they've had, they want to be themselves hoping those selves together don't matter.

Because they have discovered their two selves together do matter so much, not only in straight land but also in their Oxford Street neighbourhood amongst the so-called radical who can become conservative and oppressive. Oxford Street is not such a haven anymore. There are less smiles, more blatant stares.

On the night at an HIV political rally, one of the prominent HIV-positive speakers, an old friend, has just given a stirring speech on the need to end discrimination, on the need to let people love whom they choose and release the heterosexist stranglehold. They move forward to congratulate him. He doesn't have anything to say to her now, and only this to sneer at him, "So, have you stopped sleeping with women yet?"



## On Gender and Sexual Orientation

(by Julie Waters)

August 11, 1992:

Bouncers at the doors of gay venues are puzzled for months. "Do you realize this is a gay place?"

"I'm bi and my girlfriend." and they reluctantly let them in with a look of almost parental disapproval.

Or- "Sorry, no straights tonight."

Or- "It's GAY men only."

Or suddenly they're paying double what the two gay guys in front of them paid.

His bisexuality could only be overlooked when with a man

He sits at a supposedly with-it cafe. The men at the next table converse: "Here he is again. He holds her hand pretending to be straight but when she's not around, he's here hoping to score." She rages at the stereotypes they have of her. They can only slot her into one of two possible frames- the naive duped woman, or the conniving woman attempting to convert a gay man into straight. They don't seem to be able to transcend these soap opera scenarios (1995c: 30-31).

I believe that as bisexuality and transsexuality become more accepted, and as society becomes more multicultural with the acknowledgement of various pre-colonial, non-Western and non-Christian constructions of sexualities, there will be even further understanding and acceptance of diverse relationship forms including multipartnering and polyamory alongside monopartnering and monogamy. For in crossing boundaries, living on borders, and resisting simplistic classifications, greater possibilities for nurturing and giving out love will be voiced, hopefully decreasing the ruptures and trauma in some people's lives caused by trying to fit into or silently/fearfully resisting the Western binary construction of "either/or" paradigms of culture (to be Australian or ethnic), sexuality (to be straight or gay) and partnering (to be monogamous or not call it a real relationship at all). As Gloria Anzaldua writes,

I am an act of kneading, uniting and joining that not only has produced both a creature of darkness and a creature of light, but also a creature that questions the definitions of light and dark and gives them new meanings (1987: 80-81).

### References:

- Anzaldua, Gloria (1987) *Borderlands/La Frontera: The New Mestiza*. San Francisco: Spinster/Aunt Lute.
- Pallotta-Chiarolli, Maria (1991) *Someone You Know: A Friend's Farewell*. Adelaide: Wakefield Press.
- Pallotta-Chiarolli, Maria (1994a) "Negotiating Ethnicity, Gender and Sexuality. The Personal Identity Formation of Lesbians of Non-English Speaking Backgrounds", Monograph of a Master of Arts Thesis, Multicultural Australia Papers No. 73. Ecumenical Migration Centre, Victoria.
- Pallotta-Chiarolli, Maria (1994b) "Roses" in P. Moss (ed) *Voicing the Difference*. Adelaide: Wakefield Press.
- Pallotta-Chiarolli, Maria (1995a) "Mestizos: The Multiple Marginalities of Living In/Between Social Groups" in J. McNamee and L. Rowan (eds) *Voices of a Margin: Speaking for Yourself*. Rockhampton: University of Central Queensland Press.

Continued on Page 19

In the time since I first acknowledged my bisexuality (about four years ago) and my transsexuality (about 22 months ago) I've done a considerable amount of soul searching and self analysis, especially in regards to how gender relates to sexual orientation and how both relate to my perspectives on the world as a whole. This article is intended to share perceptions and viewpoints which, I hope, will challenge many long-standing notions as to how we construct gender and sexual orientation and how they intertwine. Furthermore, I also hope that in writing this article I will not only open minds to some somewhat unusual points of view but will help address concerns which I know are not unique to myself or specifically to transsexuals or bisexuals but which should, instead, concern us all.

At this point in my life I am in what some people would call "transition mode." In other words I am living part-time as a woman but many people still perceive me to be a man. My attire tends to be entirely androgynous. In stores and places of business I often get called "ma'am" or "sir" regardless of my attire. I introduce myself to most people by initials which are gender-neutral and try to avoid giving them any excuse to assign a gender to me. The reason I do this is simple; I do not feel quite capable at this point of "passing" full time as a woman and I absolutely refuse to live as a man. So I choose something which is neither male nor female, nor exactly a hybrid of the two since I think that gender goes a great deal beyond a binary system.

More often than not, gender is viewed on some sort of a continuum. It is common to think of aspects of a person as being more "masculine" or "feminine" and not leave ourselves much room outside of those models. That's partially because we are so fixated on gender in this world as an "either-or" proposition that we can not allow ourselves to see beyond it.

My own opinion is that this is nonsense. I say now that there are as many genders in this world, if not more, as there are people with gender. I am not a man but the body I possess has many male aspects to it. I have breasts, but I also have a penis. I can grow facial hair and have a lot of muscle, but I have relatively soft skin. Am I a woman? In my own view, yes. However, it would be arrogant for me to assume that I can share all experiences that women experience. I can never have a period. I can never bear a child. Of course the same can be said for some women. Furthermore, many women are more "masculine" (in purely "traditional" terms) than I am, just as there are many men who are more "feminine."

So what am I? To classify me as "in-between" indicates that my gender is relevant only in terms that relate to more traditionally gendered people. I am not gendered in the same manner as anyone I know and I have to say that it has been my experience that this disturbs a great many people. The same way that people who are not heterosexual are seen and perceived as a threat by many people who are, those of us who are not gendered in a traditional mold may represent some great danger to those of us who are.

Alfred Kinsey created a scale which defines sexual orientation on a scale of 0 to 6, with people who are considered "more heterosexual" leaning towards the lower end of the scale and people who are considered "more homosexual" leaning towards the higher end. Thus, an unwavering "utterly straight" person would be a "0" on the Kinsey scale whereas a person who has never been anything but gay their entire life would end up as a "6." A "perfect" bisexual would be a Kinsey "3," since "3" is the median point between 0 and 6. However, it is my opinion that this scale falls short. As I mentioned in the previous paragraph, to consider my gender only in terms of how it relates to other genders is something I find problematic. The same goes for sexual orientation; it seems much too simplistic to



only address the topic of bisexuality in terms of how it relates to heterosexuality and homosexuality

What about people who have shown sexual interest specifically in me? If a lesbian is interested in a woman who has a penis is she still a lesbian? If a gay male is interested in a woman who wants to exchange her penis for a vagina is he still a gay male? Are we interested in the person behind the sex organs or are the sex organs our primary motivating force in determining to whom we are attracted? Do I, to be at a particular point on the Kinsey scale, have to demonstrate my interest in people in terms of how their appearance, actions and attitudes relate to their perceived gender? Their biological gender? Is sexual orientation constructed in a manner which even allows for such perspectives as my own?

So where is the room for she-males, hermaphrodites, drag queens, non-op transsexuals, transgenderists, crossdressers and all other forms of gender-benders, blenders and breakers in our "spectrum" of sexual orientation? Am I bisexual because I am interested both in men and women or am I bisexual because I am interested in the person behind the gender? Or is it some combination of the two? Does gender play a role but not one to the point where I would not be attracted to someone based specifically on their gender?

The closest thing I can get to a definitive statement on this topic is simply and utterly that I am Julie. That is my name; the name I have chosen for myself as my own form of self-identification. I am to my own view a woman regardless of how others see me but that hardly rules out my being a woman who also happens to be somewhat androgynous, just as there are very androgynous women who were born women and very androgynous men who were born men. We need to get beyond the points where we feel this need to pigeonhole ourselves into boxes which define our gender and our relative "success" as members of our gender to the point in which our gender defines our identity more than our identity defines our gender. Only then can we truly understand and accept our own individual selves at face value, rather than at value of the faces we put out for others to see.

This article is copyright © 1992 by Julie Waters. Permission to reprint for non-profit purposes granted under the conditions that (a) the article is not to be edited in any way, shape or form, (b) this copyright notice remain intact and (c) a copy of the publication in which the article is reprinted is to be mailed to the author at PO Box 23040, Providence RI 02903-0394.



Julie Waters-- [julie@drycas.club.cc.cmu.edu](mailto:julie@drycas.club.cc.cmu.edu)

Pallotta-Chiarolli, Maria(1995b) "Choosing Not To Choose: Beyond Monogamy, Beyond Duality" in K. Lano and C Parry(eds) *Breaking the Barriers To Desire: New Approaches to Multiple Relationships*. Nottingham, UK. Five Leaves Publication.

Pallotta-Chiarolli, Maria(1995c) "Mardi Gras An Old-Fashioned Love Story" in K. Lano and C Parry(eds) *Breaking The Barriers To Desire: New Approaches to Multiple Relationships*. Nottingham, UK. Five Leaves Publication

Pallotta-Chiarolli, Maria(1995d) "A Rainbow in My Heart: Negotiating Sexuality and Ethnicity" in C. Guerra and R. White(eds) *Ethnic Minority Youth in Australia: Challenges and Myths*. Hobart: National Clearinghouse on Youth Studies

Trinh T. Minh-Ha(1991) *When the Moon Waxes Red*. New York: Routledge

Continued from Page 18

## Bisexual Diversity Bi & Straight Spouses.

### Growing old???

Today I read a number of messages that hit home--people in long marriages with recent "coming out" and feeling sense of loss and pain compounded by the prospect of loneliness in those supposedly golden years. Well, I think I am older than anyone else I have heard from--my husband and I are in our mid-sixties--but I can tell you that it doesn't get easier. I had been feeling pretty secure in my sense that we were going to find a new way of living together (and, believe me, sexual feelings do NOT turn gray with your hair!) and felt that I was beginning to trust what D was telling me about his fidelity. Then I found out he had had a rendezvous with another man just two weeks ago--he put the hotel bill on my credit card, which probably means he wanted, at some level, for me to know. Anyway, it was a rotten weekend. But at the end of the day--or night--we know we are firmly bound. Because we want to be, not because we have to be. The sense of lost years is awful and betrayal, but the ability to deal with pain that comes with a shared life and with maturity has to count for something. We (I7) are trying to keep our priorities straight and not let them get buried under the pain.

One of these days I'll come out of my anonymous hidey-hole.

Dynamite

### B me up: Intro' BIO

I have been listening in on the Support List for a little while and posted once so I thought I should properly introduce myself.

I am a straight male spouse aged 29. I have been married to my 26 year old wife for three years. We have no children. She 'sort of' came out to me in mid '95. I say sort of because she told me all, but she is unsure of her own sexuality. We are living in the USA, halfway around the planet from our family and friends. We will return to OZ in about six months time. I am reading "The other side of the closet" at present.

For a while I really wanted to stay with my wife. We love each other very much. Monogamy is very important to me. I tried to find examples of monogamous, mixed-orientation couples staying together. It was difficult. I tried to see what our future would be like. I trust her, and she would not be unfaithful. I felt guilty about not approving of her seeing other women. I felt strongly that she needs to explore her sexuality. I felt much turmoil. I couldn't sleep much.

Next, I changed tack and assumed that we would part, while still good friends.

That we could then keep much of the love we have, while doing what is best for us as individuals. I like the idea of not losing her altogether. We have common friends and I would like to stay fairly close, as good friends. This may be a fantasy. We are supporting each other very much. Once I assumed that we would end up separating I slept much better. Is this wrong?

We have not DECIDED anything.

Welcome your thoughts,

B Me Up



## *A Straight Intro. - Bio*

I am a 55yr. straight female, married for 33 years. My husband came out to me 2 1/2 years ago. (I have probably know for the last 20 years) We tried to work on the issue for 1 1/2 years, but decided it was better to live separately in order to give my husband the opportunity to explore his sexuality. He is not sure if he is homosexual or bi-sexual at this point. We have lived separately for one year, although we talk many time a week and are often together. We have three grown children. They do not know the real reason we are separated and are very confused. It is our goal to someday get back together and grow old together. We love each other very much and have been friends since we were 16 years old.

I am searching for someone who has had a long term relations and can share some insite.

signed, daybyday

## *My Intro. - Bio*

My husband and I have been married for 30 years and we went together 4 years before that so have a similar history. We have one son who is 30 and married. He also does not know his Father's sexual orientation or at least we don't think that he does. My husband tried to tell me about his attraction to men when we were very young but neither of us really understood and I buried it as far as possible. He had a serious relationship with a man for about 4 years starting in 1979. I felt a threat but had no idea what was really going on until 1 year ago. That relationship turned into a friendship when the friend realized that it would never change because of Bob's commitment to me and to our marriage. He died of aids over a year ago. My husband became one of his caregivers. When he died this all came out in an open way. I was devastated even though like you, I knew in a way and Bob had even told me. One year later we are still together. Bob states that he loves me very much and wants to be married to me but needs a close relationship with a man also. I have gone for counseling, he has, and we are now going together. I also go to a once a month support group. It is still very hard for me. I still have times of feeling very sad and depressed but am more accepting of things that I did not think possible. Bob has gone for "sensual massages" with my approval and it really didn't devastate me but now he has a very good friend who is in a long term relationship with another man. I thought that was safe but it isn't. This friend wants to have a sexual relationship with Bob and Bob doesn't want it as much but I think it is happening. These 2 men include me in many activities as well. I am trying to be ok with this but it is not easy. It will be a main topic of our counseling sessions together. Bob keeps telling me that I have been and will be his long term constant relationship. I am still seeing if I can live with this. It changes from minute to minute. Good luck on your journey

Ann

## *my bi feelings*

When I was manufactured, they didn't give me a macho man module. My father didn't have one either. So I entered adult life not feeling like macho men feel. I don't see men or women as body parts. I enjoy sex with women or men. I enjoy being with them as whole beings. I enjoy them as they are. I don't "lust" after either sex. That's where I get into trouble. Women say that they hate objectification by men, but appear to secretly yearn for it as a sign of attention or caring. Men objectify themselves and feel shame if their body parts do not measure up to those of other men. I always find myself saying "to others "I love you as you are". That has always been the deal killer for me. They don't want to hear that. They yearn to be someone else. A big problem now is that I can't imagine having sex with any other woman. Right now my partner is living in another state, and things are a bit tenuous between us, but I still keep holding on because she is the only one. Currently, I fill my needs with men, but there has to be some chemistry between a man and me before we can have sex. I've tried to have casual sex and it leaves me feeling empty. I could accommodate having a man in my life that I saw occasionally, but I don't think she could. Susie's idea about having a straight man in her life to fill that gap is a bit odd. Why would the burden be lifted from Tom? It would probably be an added burden, as he would always be comparing himself and feeling less than. Would having a man on the side improve any other part of your life? Why this then?

Teddy Bears are there, why not free?

## *My Introduction*

My name is Leo. I am 24 (will be 25 in April). I am married and have been for 15 months. And here's the hard part.....I am bisexual.

I have known for most of my life(or as long as i can remember) that I am sexually attracted to men too. I have just finally admitted this to myself however. I took me along time to realize that "i am what i am" and i can never change that, so i might as well accept it and get on with my life!!! I am not out to my wife....I contemplated not telling her but i realized i would only be living a lie....and that it would eventually drive us apart.

I love her with all my heart, she is truly my best friend, my life long partner, and some days even my reason for existence. I have never cheated on her, and don't think that i ever will. I have to admit though, lately i have been kind of obsessed with experiencing sex with another man. To touch on a recent topic.....i dont think i separate the emotion from the act very well, so i don't think i could have "sex" with another man, and not become emotionally involved.....my wife says i am passionate person(and i think that's a compliment).

I am searching for the time, place, and words to tell my wife about my sexual orientation. Ever since I finlly told myself to just deal with it.....because it was the truth, and i couldn't ignore it anymore.....it seems to have permeated my personality. Some days it's all that consumes my thoughts....I just don't think i can keep it to myself much longer. I don't think i can say emphatically enough that I don't want my marriage to end....I just want it to be honest....finally!

I didn't realize there were other's out there like me....but i'm kinda glad to find out there are....not that i'm glad to share my predicament w/ anyone.....just nice to know your not alone sometimes. Have been reading for a few days and thought that it was time to make an introduction.

Just so you know i'm a real person, not some words, some irrelevant stuff about me. I am a pastry chef's apprentice, and my wife works at Barnes & Noble, but we will leave in a year (when i'm finished) for her to go to graduate school. We have no children, and are working on becoming responsible enough to have a pet.... Sometimes it's hard enough to take care of myself!!!!!!

Thanks in advance for listening.....I know it was long....but i tend to be longwinded....i'll try harder next time!

Peace,  
Leo

## *My Life Story*

Hello and greetings to you all. Reading the first few of these entries, I find that I am not alone. My name is Mark and I'm am a 25 yr old in a monogamous relationship with a 23 yr old woman. She found out about my bisexuality the hard way. I had put an ad in the paper to try to find someone like myself who wanted to get to know each other and help each other out with these strong desires that come into people's minds. I was very careless, and Y found all the letters that I had received. It was a very terrible situation. Yet, we stuck together and we are still trying to work this thing out. I guess I've been in the closet about a lot of things, about my sexuality, about the way that I want to present myself, and my true feelings to having relationships outside my primary one. I have been with two men behind her back long ago, but we are trying to come to an understanding about this. I guess I haven't been real honest the way I would like to, but the fear comes to my mind of losing her, and she is so important that I don't want to do that. So instead, I lie about my feelings toward men. I feel as though things are on hold until the time is right and then everything will be o.k. It's a strong love, and I feel like we are growing as a couple, but it's a slow process too, but I don't mind. I feel like I'm making progress towards the person that I really want to be, and this support list is really giving me new insight into the questions that have. thanks to all who are here. Any suggestions on how to slowly involve someone in a new lifestyle? Some way that can make it more accepting and not so strange to someone who doesn't think this way. Gail had a great posting on this, and I would like to know if there are any other comments to be made, or personal stories that may have significance to my situation?

May we all get to The place we want to BE.

Mark



## Bisexuality & The Marriage

I am a straight male with a bi-sexual wife. no it is not one of "common" where she was interested in being bi because I wanted her to try it. She let me know of her preferences early into the relationship.

One of the many questions I get asked and it would seem to be a popular one here is "Don't I Feel Threatened?" The answer is no. The reason is what she experiences with another woman is no where what she can experience with me as a male or as a mate. Physically my body parts are different than that of a female, the way I touch, my scent are entirely different than that of any woman. Emotionally we are in love, her female partners are no more than playmates the bonds are physical not emotional. That operation can be kept by staying with-in own sexual preference ie Bi with Bi. A Bi woman with a lesbian can cause some hardship on the Lesbian because she could develop a bond. In short I can't feel threatened by something I am not able to provide.

Another question I get asked is "Isn't She Cheating On You?" No, the reason is pretty much as above. Actually I would feel more cheated if she didn't explore that vital part of her. Everyone I believe would want there mate to be totally themselves, with no hangups or hidden desires. Our communication level is very high. On the lighter side I can comment on a good looking girl and instead of getting slapped I get an honest opinion....)

Sorry for the humor but what it boils down to is bi-sexuality being fun and wonderful. I am straight because I don't find another males sexually attractive.

I know a number of male and female bi's. All of them look at bi-sexuality as a part of them. They love the sex & passion with a same sex partner occasionally but need the lovemaking, affection sex an opposite sex partner.

Although I am speaking from a male-straight, female-bi relationship I am sure the same applies with the roles reversed.

And no I haven't had a threesome yet....)

Take care and be calm. Your husband/wife/mate loves you deeply otherwise they wouldn't have trusted you with their most intimate secret.

Stefen

## Terms That End in Y

Fidelity, flexibility, monogamy, polyamory, duality, duplicity, adultery, rigidity, sexuality--maybe there are more either on the list or that could be added. Do you have a few more?

Not long after my sexual DUALITY became an issue that was being handled openly and directly, Gail and I began to attend a support group in San Diego called the Bisexual Forum--a group started some years ago by Fritz Klein, MD (psychiatrist/author of "The Bisexual Option"). Max can vouch that Gail and I are fairly "regular" kind of people--somewhat conservative in how we look and dress, but also open, candid, direct, etc. I'm a member one of the local Rotary clubs, am a credentialed teacher, and businessman of some long-time presence and relatively prominent profile in the community--maybe I can be so bold as to represent ourselves as being fairly "mainstream" in every public and visual aspect of our lives. Suzie, too, can vouch somewhat to our "regular-ness." Even though we haven't had the pleasure and privilege of meeting each other, we sent she and Tom our JPG file just before they went on vacation last summer. When she returned to her routine and had a chance to respond to our picture and last correspondence she commented that we appeared to be nice, ordinary people.

We felt ourselves in a minority at the Bi-Forum meetings, however. The group seemed to be a haven for every "unique" individual who, once a month, crawled out from a wide variety of different cracks, nooks, and crannies in the bark on the tree of life--the very definition of the word "eclectic!" It took some getting used to--the diversity of appearances, behaviors, philosophies, life styles, intimate "arrangements," etc., etc. We found ourselves a little dismayed our "type" of person wasn't there in significant numbers to mirror our values, our life, back to us.

Now, there IS value in having a support group present a "new-person-friendly" profile. Lord knows we all know what it is to be struggling with our own issues let alone go to a support group only to find it populated with things and people that feel more frightening than what we are ourselves! But, you know what? After a while we began to see that we provided a certain kind of "ballast" for some of the others who were younger than we and didn't have quite the wisdom and insight

that comes from learning life's lessons for over 50 years! For others we were a little irritating in that we were bisexual but "conventional" and not celebrants of nudism or some alternative belief system or life style. Here we were, a mixed-orientation couple, committed to keeping ourselves and our marriage together while living a rather "regular" lifestyle. I think our modeling helped some people relax a little in their quest to be "different" and "out there" as they struggled to find expression for themselves.

The biggie is, of course, that both Gail and I have had our knowledge of "options" enriched by the diversities of the group. I have felt myself to have become much less judgemental about many "alternative" issues because I have seen that in some of the remote corners of life there can be a workable strategy necessary to keep someone's life together. Many of these unique strategies don't work for me, but by having some knowledge of them, I'm much better prepared to offer an arm of encouragement and possibility and maybe direction to someone else.

Now, can we take a look at the list of "y" endings: FIDELITY: besides the off-the-shelf definition of that word we have come to prefer looking at it as an agreement. Maybe it's an agreement that gets made every morning; maybe you might be lucky enough to forge an agreement that won't need to evolve over a lifetime but I wouldn't hold my breath! Whatever the agreement is--so long as it isn't broken, there is fidelity. So long as it isn't broken there isn't likely to be adultery, either, is there? Isn't adultery usually defined as the breakdown or destruction of fidelity?

DUALITY/DUPPLICITY: Before the "great California earthquake" last May, I was duplicitous about my duality. Challenging is one of my favorite words about our struggles to integrate open bisexuality into our marriage, but it's worth it to be able to live with duality in our lives with out the need any more for duplicity.

MONOGAMY/RIGIDITY: Maybe there isn't a "creative" definition of monogamy out there to help the mixed sexual orientation couple with the expression of the condition of being able to (and sometimes NEEDING) to be sexual with more than one gender. In the realm of universal possibilities it can be necessary for a partner or spouse to require living in an environment of monogamy. If that kind of RIGIDITY is necessary in life, there is no need to apologize. What there IS a need for is to be acknowledging both to yourself and to your partner this is the case. Expecting yourself to compromise a profound need for monogamy--or your partner to provide it if a condition of sexual duality requires some kind of expression--isn't fair to either person. Not all unions can or should weather the strains and challenges of mixed sexual orientation. We owe it to each other not to be DUPLICITOUS about our needs--to say one thing but mean something else.

FLEXIBILITY/SEXUALITY/POLYAMORY: We all have SEXUALITY, we are all sexual beings--always have been, always will be. Sexual orientation is a concept existing in great diversity--just read the postings here for a few weeks!

POLYAMORY, as I understand it, is loving AND being sexual with more than one person at one time. I don't feel I know very much about POLYAMORY. I do know I love one person--my wife. I also know I enjoy and long to feel "connected" with my same gender--male. And, in the column of behaviors above that platform of "connectedness," I enjoy and view sexual behaviors with a man as one of several ways of experiencing and communicating this bond of connectedness. Do I love a man I may have sex with? In a brotherhood of man, general sense--I "love" lots of people, whole groups of people! But love in the sense of the passionate, intimate, and profound intertwining of the root, vine, and fabric of two lives together--NOT! My heart is already booked for life on that account!

Sincerely,

Harold from California

## Change in Tasmania Welcomed.

Hi Wayne! A quick note for Biways:

The Tasmanian Gay and Lesbian Rights Group is to be congratulated for its recent efforts towards promoting bi visibility in the lead-up to the Tasmanian state election. A number of TG.L.R.G events have included the word "bisexual" in their titles, and bisexuals have been included in a questionnaire circulated to state politicians and parties quizzing them on their commitment to queer issues. This public legitimization of bi identities as "real" identities is an important step towards the development of an authentic bi subject position in Tasmanian political and activist discourse. It is to be hoped that this inclusive approach will continue, especially in the context of the upcoming High Court action...



## New list for kids of l/g/b/t parents

An important message for all l/G/b/T parents and their children...

Announcing new email list for daughters and sons of lesbian, gay, bisexual and transgender parents

### --Why?--

To talk about AIDS, teasing, our gay and straight parents, our feelings, school, and much more. This list is a place to talk about all the things we can't talk about anywhere else.

### --Who?--

The list is open to anyone who is a daughter or son of l/g/b/t parent(s); including people with gay foster parents or other guardians. People whose parents are just coming out, or whose parents were out before they were born. Kids, teens, adults.

Tell your own stories

Ask the questions you can't ask your parents.

Use your experience to help others.

Make friends.

The list is moderated by someone with a lesbian mom.

No parents will participate in the list unless they have gay parents themselves.

### --How?--

To subscribe to the list, send email to:

majordomo@vector.casti.com and write in the body of the message (not the subject):  
subscribe kidsofgays yourfirstname yourlastname <yourlogin@host.domain>

So for instance, Janice Doe would send email to majordomo@vector.casti.com with the info:

subscribe kidsofgays Janice Doe <JaniceD@aol.com>

Kids may use their parent's email address, but we ask that parents refrain from reading or contributing to the list.

Questions? You can send 'em to kidsofgays-owner@vector.casti.com

The KidsOfGays list credits:

Sponsor: COLAGE (Children of Lesbians and Gays Everywhere)

(kidsofgays@aol.com)

Moderator: Mike Greer (kidsofgays-owner@vector.casti.com)

Executive List-Mistress: Dorsie Hathaway (dorsieh@vector.casti.com)

Server provided by: David Casti and Casti.com

COLAGE is a broad-based support and advocacy organization run by and for daughters and sons of lesbian, gay, bisexual and transgender parents. For more info on COLAGE, email kidsofgays@aol.com, write 2300 Market St. #165, San Francisco, CA 94114 USA, call (415) 861-KIDS or fax (415) 255-8345.

## New list for the Family List

ACTGBLF - ACT Gays Bis Lesbians and Friends

### BRIEF INTRODUCTION

This list grew out of the Family List started by Judith Pabian and Stephen Lawton whilst they were working together in the Planning Unit at the ANU in 1994. Since that time the list has easily doubled in size with new names being added regularly.

Through his work as the Campus HIV/AIDS Educator, Stephen has had a list set up which will provide him with an opportunity to provide information on HIV/AIDS to all members of the list. The name is based on the Australian Gay, Bis, Lesbians and Friends list, AusGBLF. Anyone is able to join the list.

As with all email, you should be aware that you cannot control where your message will end up. This means that you should assume that others will be watching (does this sound a bit X-Files??).

### HOW IT WORKS

#### 1. Unsubscribing

To unsubscribe to the list, send an email message to:

majordomo@charlotte.anu.edu.au

with the following in the BODY OF THE MESSAGE (no subject is needed):

unsubscribe actgbfl

#### 2. Unsubscribing

To unsubscribe from the list, send an email message to:

majordomo@charlotte.anu.edu.au

with the following in the BODY OF THE MESSAGE (no subject is needed):

unsubscribe actgbfl

#### 3. To post a message to the list

Send a message to:

actgbfl@charlotte.anu.edu.au

and everyone who is subscribed to the list (including yourself) should receive a copy of the message. Please put a subject on the messages you post to the list.

If you have any questions please contact Stephen, tel. 06-249 3604, email Stephen.Lawton@anu.edu.au

Stephen Lawton Telephone: (06) 249 3604  
Campus HIV/AIDS Educator  
Facsimile: (06) 249 5582

Australian National University  
Canberra Institute of Technology  
University of Canberra

H Block, Old Administration Area  
Australian National University  
CANBERRA ACT 0200

<http://www.anu.edu.au/cis/Services/hiv/AIDS>

### *Can you see yourself relaxing in a totally private (privately owned) idyllic bush setting one weekend soon?*

The regional Response Action Plan (RRAP) which is being implemented throughout Qld, is conducting a weekend get-together for men who have sex with men.

The event will take place in a 'men only' space with: workshops, swimming, discussions, bushwalking, information, climbing and relaxing country style. It's about: self understanding, personal growth, relationships, lifestyle options and philosophies, constructing networks of friends and peers and identifying personal goals and planning to meet them. It's not about: queer politics, gay niteclubs or safe sex just dressed up to look like something else.

The get together is on Saturday 23 and Sunday 24th March. You can join us for: either day or camp over. It's BYO everything. There is a nominal charge \$10.00 per day. This event will be held in the Toowoomba area for the first time and men from Brisbane, Ipswich, the Brisbane Valley, Toowoomba and the Darling Downs will be especially welcome.

Enquiries to Bill evenings 076 351 248 or Steve Lambert 015 130 185.



## CALL FOR SUBMISSIONS: AN ANTHOLOGY ABOUT BISEXUAL MEN

Essays are now being accepted for a collection of political, historical, and theoretical essays about bisexual men. This will be the first anthology to focus on bisexual men and the first bi book to have most of the contributors be bisexual men (essays by bisexual women which address their experiences with bisexual men will also be accepted).

Essays for the book should engage larger theoretical and/or political discourses around bisexuality and not simply be personal narratives or coming out stories. Some of the topics that could be addressed include the intersections between gender, race, class, and bisexual identities; the state of bi male activism today and suggestions for future directions; the relationship between bi men and feminism; ways that bi men can assume an active political role without usurping the power of women (whose leadership has been one of the most positive aspects of the bisexual movement); and how bi men can counter stereotypes like the myth that they are responsible for transmitting HIV/AIDS to the larger society.

The deadline for submissions is Oct. 1. For guidelines or more information, contact Brett Beemyn, P.O. Box 584, Iowa City, Iowa 52244 USA (SASE appreciated); tel. 319-354-5793; brett-beemyn@uiowa.edu

About the editor: Brett Beemyn is a Ph.D. candidate in African American Studies at the University of Iowa, where he teaches classes in African American Studies and Queer Studies. He co-edited *Queer Studies: A Lesbian, Gay, Bisexual, and Transgender Anthology* (to be published in August by NYU Press) and edited *Lesbian, Gay, and Bisexual Community Studies* (to be published in 1997 by Routledge). He was also co-chair of InQueery, InTheory, InDeed: The Sixth North American Lesbian, Gay, and Bisexual Studies Conference (1994) and co-coordinator of the National Conference Celebrating Bisexuality (1993). Previously, he has been a regional delegate for BiNet U.S.A.

Midwest Bi Conference in late April 96

=====  
Newsgroups: soc.bi  
Subject: Midwest Bi Conference in late April 96  
From: rds@winternet.com (Richard D Sposato)  
Date: Thu, 11 Jan 96 01:43:08 GMT

BECAUSE '96  
Bisexual Empowerment Conference: A Uniting, Supportive Experience

This year will be the 5th annual Midwest Bi Conference.

The theme is "Wisdom Comes (Out) at Every Age". The conference will be devoted to discussing bi issues for people at every age from youth to elder.

When: April 26 - 28. (Friday evening thru Sunday afternoon)  
Where: Minneapolis, Minnesota  
Speaker: Elias Farajeje-Jones  
Cost: \$30. (It's really free, but we would like a donation.)

If you need housing, just ask.

Feel free to contact us by phone, US mail, or email:  
Phone: 612-813-1383  
US mail: BECAUSE / Box 23172 / Richfield, MN 55423  
email: 2135@topcity.mn.org

### BI-BI BOYS

Adventurous, or dissatisfied with the opposite sex? A large percentage of British women are giving the male population the flick and switching camps sexually. Only 14 per cent of the women surveyed by a British magazine considered themselves straight, with half describing themselves as bi-sexual. One quarter had had a sexual experience with another woman and 86 per cent had fantasised about it. Not so for their partners however: 86 per cent of the women said their male partners never had, and never would, contemplate having sex with another man.



## Queer Collaborations '96 Conference

From: Kirsty Fentiman  
To: qc@queer.org.au \ Internet:  
(qc@queer.org.au)  
cc: AusGBLF \ Internet: (ausgblf@queer.org.au)

Hi everyone!! \*wave\*

Just to let interested people know that the dates and venue for the 1996 National Queer Collaborations Conference have been set!! (yep, we've paid the deposit)

They are as follows:

Dates: 1 - 5 July 1996 (Mon-Fri)  
Where: The University of Western Australia,  
Nedlands, WA  
- yep, that's PERTH for all the East  
Australians (hee hee <G>)

If you haven't heard of Queer Collaborations before - here's a very brief synopsis:

Queer Collaborations is a national group of queer students that have for the last five years held a national conference!! (To date the conferences have been in Sydney, Brisbane and Melbourne). The WA group feels that it is important to open the conference to a wider cross-section of queers locally (as we are a relatively small and isolated from the Eastern seaboard!)

\* further can be found at the QC pages on AUSQRD -  
<http://ausqrd.queer.org.au/QC/>

If anyone has any ideas for topics or workshops, please send them across!! We are hoping to build on last years conference and we have the comments from people at Melbourne's QC on what directions we need to head.

So please - email us!! - I'm getting a complex that no one will ever respond to my emails :(

If anyone is after further info or has any helpful hints just drop us a line!

Cheerio!

Kirsty

kirstyf@cyllene.uwa.edu.au

Ed. Kirsty recently met with interested people at Uni of Queensland to discuss the QC Conference which on a fleeting visit to Brisbane. Some of you may have also caught up with her in Sydney prior to Mardi Gras Parade. Do cheer on the QC Float in the Parade.

## BUSINESS PAGE

### Connexions Contacts

A personal relationships newsletter  
helping people make contacts.

*Bill Whittred*  
Publisher

P.O. Box 77,  
Bulimba, 4171  
07 3397 6311

email [connex@datanet.net.au](mailto:connex@datanet.net.au)  
<http://www.datanet.net.au/connex.htm>

### attention: bisexual women

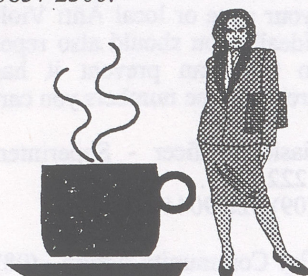
If you're bi and want to safely meet other bi women, the Bisexual Women's Contact Newsletter could be for you. Distributed by subscription in Victoria and NSW, the newsletter provides confidential contacts between women seeking all types of relationships. Contact Lynx Publications at PO Box 447, Rye, Vic 3941.





# Coming Events

**Brisbane ABN**, monthly social meetings, March 20th & April 17th from 7pm Upstairs at Cafe Babylon, Boundary Street, West End. For more details telephone ABN on 07 - 3857 2500.

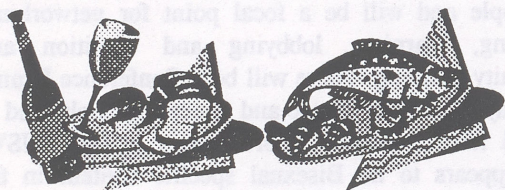


**Brisbane BiFem** holding regular discussion afternoons for bisexual women over coffee and nights out. For more details call ABN on 07-38572500.



**Sydney SBSN** For all SBSN meetings and social events ring SBSN infoline on 0055-25926.

**Brisbane ABN** will be having a BBQ at Captain Burke Park, under the Storey Bridge, Kangaroo Point (meet at shelter shed, City end of park) on Saturday, March 9th from 4pm. All welcome even the kids. BYO food and drink. For more details call ABN on 07-38572500.

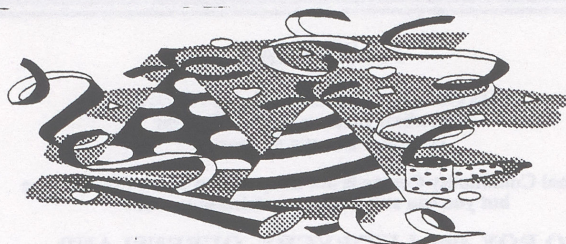


**Sydney SBSN** night out on March 22nd to see Annie Sprinkle - Post-Porn Modernist. Please call Munro before February 29th on (02) 564 6368 if interested.

**Hobart Bisexual Support Network** for info contact Myke on 002-729027.

**Sunshine Coast - WomBi**, Bisexual women's group for info contact ABN on 07-38572500.

**Melbourne BAM** - for information on social events call Bisexual Awareness in Melbourne on (03) 98770244 on Tue nights.



**Sydney SBSN Pub Night** March 17th - 6pm The bank, near Newtown Station. More info from Pieter on (02) 550 6983.

**Canberra CRBN** coffee, cake & chat is on March 7th at Antigos Cafe, Civic at 7.30pm.

**Brisbane ABN** will be having a Northern Suburbs Coffee & Chat Night on Thursday, April 11th from 7:30pm to 9.30pm at the Scalded Cat Cafe, 201 Stafford Road, Stafford. Please let us know if you will be attending so we can reserve tables and chairs by calling ABN on 07-38572500.



**Sydney SBSN** monthly meeting will be on Monday, March 11th. For details on meetings only call Linda on 02-5509625 or call SBSN Info Line on 0055-25926.

**Brisbane ABN** coffee and chat social will be held at Rogue's Cafe, Ipswich from 7.30pm on Thursday, March 28th. All welcome. More details from (07) 38572500.

**Sydney - Mardi Gras Parade & Party** March 2nd. Come and join ABN, SBSN, CRBN, BAM and ABC members and friends in the Parade or offer SBSN help with their Float construction. Contact Mik on 018-966692 also **Friday Night get-together** at Munro's house March 1st from 8pm call 02-564 6368.

**Brisbane ABN Bisexual Youth Group** for bi guys and girls under 26 will be held on March 16th at a time and place to be announced for details please contact ABN on 07-38572500.

**Adelaide ABC** contact Sabina on 08-3449241 for information on activities of Adelaide Bisexual Collective..



# RESOURCES.

## NATIONAL

**AUSTRALIAN BISEXUAL NETWORK**  
Australian Bisexual Youth Forum  
National Biways Magazine

Bisexual Community Centre is not in operation at the present time  
but you can still write to or telephone ABN

**PO BOX 490 LUTWYCHE QUEENSLAND**  
**AUSTRALIA 4030**  
**(07) 38572500**

ABN is a national body for bisexual men, women, partners/families and bi and bi-friendly groups in Australia; is a member of International Lesbian & Gay Association; on the Australian Council for Gay & Lesbian Rights (Qld. Network).

ABN aims to:-

- foster the development of a bisexual movement/community in Australia & national/international networking & information sharing;
- link up socially and geographically isolated bisexual people;
- provide a voice on bisexual issues & rights & undertake research;
- develop a sense of pride and understanding in being bisexual;
- promote HIV/AIDS awareness, safe sex and sexual health education;
- advocate on behalf of bisexual people and their partners & families;
- produce a bi-monthly national news magazine by & for bisexual people;
- develop a national bisexual archives, resource & community centre.

**For any information or support contact the ABN on**  
**(07) 38572500 or outside Brisbane on 1800-653223.**

## Regional

### QUEENSLAND: Queensland Bisexual Network:

PO Box 490 Lutwyche Qld. 4030 (07) 38572500

- **For all women's & youth groups and Qld. country areas**  
including Toowoomba, Sunshine Coast, Caboolture,  
Mackay, Mount Isa, Townsville & Cairns: call ABN on  
(07) 38572500 or 1800-653223.

### NEW SOUTH WALES: Sydney Bisexual Support Network:

PO Box 281 Broadway NSW 2007

- 24hr Info 0055-25926

- **Women Partners of Bisexual Men Support Group:** PO  
Box 429 Narrabeen NSW 2101 Sara (02) 2062026

### AUSTRALIAN CAPITAL TERRITORY:

**Canberra Regional Bisexual Network:** PO Box 458  
Civic Square Canberra ACT 2608

### VICTORIA: Bisexual Awareness in Melbourne:

PO Box 38 Clifton Hill Vic. 3068 (03) 98770224 Mon-Tue 8-  
11pm

- **Australian Bisexual Men's Association Inc:**  
The Franklin Centre 14A Churchill Street Mont Albert VIC  
3127  
(03) 98901068, GAMMA Project & GAMMA-LINE  
counselling for bisexual & gay married men & their partners  
(03) 98990509
- **Families of Gay Lesbian & Bisexual People:** PO Box 2044  
Kew VIC 3101 Linda (03) 98536614

### TASMANIA: Hobart Bisexual Support Network:

Myke Dobber c/- TGLRG, GPO Box 1733 Hobart TAS 7001

### SOUTH AUSTRALIA: Adelaide Bisexual Collective:

PO Box 3391 Rundell Mall Adelaide SA 5000  
Sabina (08) 3449241;

### WESTERN AUSTRALIA: Western Australian Bisexual

**Network: information, no social activities**

PO Box 1167 Canning Vale WA 6155;

Ian or Graham (09) 3542737 a/h

- **ENIGMA:** Support for past & present spouses of bisexuals  
(09) 4178935 or (09) 4465092.

# On the Beat

If you must go out looking for sex, carry a whistle, don't go down dark or isolated tracks, don't go into toilet blocks at night, tell other users of signs of trouble, report any incidents to your state or local Anti Violence Group and/or to ABN. Ideally you should also report incidents to the Police so they can prevent it happening to someone else. Here are some numbers you can ring.

**WA - Police Liaison Officer - Superintendent Peter**  
**Fredericks - (09) 222 1473.**

- Gayline - (09) 328 9044

**SA - Lesbian & Gay Community Action - (08) 3623106**

**NSW - Lesbian & Gay Anti Violence Project - (02)**  
**3606687 or 1800-637360.**

- For nearest Police Liaison Officer (02) 2810000.

**QLD - Gay Lesbian Bisexual Transgender Anti Violence**  
**Council - (07) 38442075, Hotline 0411231557**

**VIC - VAC Beats Team - (03) 98656700; 1800-134840**

**TAS - Tasmanian Gay & Lesbian Rights Group - 002-**  
**311452**

**Australian Bisexual Network - (07) 38572500 or toll free**  
**outside Brisbane on 1800-653223.**

# Conferencing

## NSW's First Rural HIV/AIDS Conference.

This conference will be held in Dubbo, NSW from March 28 to 30th 1996. It is expected to draw around 300 people and will be a focal point for networking, organising, learning, lobbying and coalition and community building. There will be a Conference Dinner and a Gay & Lesbian Dance and a meeting is planned of gay and lesbian social/support groups in rural NSW. There appears to no Bisexual specific content in the Conference but for any bisexuals attending it will be a good chance to raise visibility of rural bisexuals and their issues and network with other rural groups. More information can be obtained from the Conference Organiser, Tony Westmore on mobile 041 9256 339 or from any branch of ACON.



### THESE PERSONAL ADVERTS ARE PUBLISHED FREE FOR MEMBERS OF ABN.

The Australian Bisexual Network reserves the right to edit offensive ads or refuse to publish ads. If you have a complaint about an advertiser please inform ABN and we will contact advertiser or remove personal ad from BIWAYS. All advertisers should contact ABN if they move address or wish their personal ad deleted. Personal Ads from non-ABN members will cost \$5 and appear for two issues. Personal ads from members will be published for four issues of BIWAYS then deleted automatically unless renewed by advertiser. ABN does not accept any liability or responsibility for ads published in BIWAYS.

**ABN advises all readers to only have SAFER SEX (use condoms & dams & plenty of water based lubricant).**

### HOW TO REPLY TO ADVERTS: WRITTEN REPLIES ONLY.

1. Place your reply in a sealed stamped envelope.
2. Write the advert CODE on the front centre or top right of envelope.
3. Put this envelope together with \$3 or \$5 for two replies in another envelope (stamps, money order or cheque accepted).
4. Post it to ABN, PO Box 490, Lutwyche, Queensland 4030.

#### SOUTH AUSTRALIA (SA).

##### ADELAIDE.

COUPLE bisexual woman 24, straight man 36, seek bisexual woman between 20 & 35 for friendship with view to a permanent relationship. We are not into scene; do not smoke & are social drinkers. Code SA-H1.

##### ADELAIDE.

BI MALE seeking similar Woman Friend to explore & enjoy life. High trust given and expected.....By a 43 yo male - very mildly bisexual & most comfortable in myself; tall, slim, attractive, well spoken & presentable - healthy, most aware, intelligent, vast interest range, open, unattached, debt free, warm, caring, no dark hang-ups from the past. Code SA-M1.

##### ADELAIDE.

BI MAN youthful 42 yo from north America, of Italian & German descent, clean, healthy, attractive, educated, non-scene. I am seeking a bi-lady who is seeking a relationship based on honesty and caring, who enjoys sharing herself and enjoys receiving respect from her man. I am Taurus the Bull and only seek compatible people. Children are most welcome as I am a father of two and I enjoy family life. Genuine responses welcome & I will answer all. Code SA-R1.

##### ADELAIDE SOUTHERN SUBURBS.

BISEXUAL WOMAN 32, Straight Male 35, seek bisexual woman 18 - 35 for fun and friendship, long term if suited. Prefer slim, feminine, attractive, any nationality. We are non-smokers, non-scene, healthy and attractive, believe sex should be fun. Code SA-M4.

### USE CONDOMS, DAMS & WATER-BASED LUBE FOR SAFE FUN TIMES TOGETHER

##### ADELAIDE.

BI GUY 48, married, straight acting, 6ft tall, 73kg, med. build, healthy & fit, non-smoker, good-looking, would like to meet similar situated guy for meaningful friendship and safe fun times. Code SA-A2.

##### MODBURY / ADELAIDE.

BI MALE non smoker, clean, sincere 5'7" slim/medium build, blonde hair, blue eyes, likes quiet nights, dinner parties etc, seeks genuine bi male to 40 for friendship possible relationship. I have so much love to give. Please write. Code SA-M2.

#### NEW SOUTH WALES (NSW).

##### ALSTONVILLE.

BI WOMAN 22 years seeking a loving caring woman, interested in contacting other caring woman who are overweight. I enjoy outdoor life and looking for a woman from age 21 and over and must like cats. Code NS-S1

##### CENTRAL COAST.

BI WOMAN - STRAIGHT GUY COUPLE attractive, slim active mid 40's, seeking a special female for a sincere supportive friendship / relationship. Would look forward to travel, theatre, bushwalking, beach. Single parent welcome. Code NS-H1.

##### GOLD COAST / TWEED HEADS

BI GUY 60's slim, clean shaven, fit, active, strong libido, ultra straight looking/acting (closet?), seeks Bi guy with all the above attributes for genuine mate & on-going one to one relationship. Phone number & photo nice. Code NS-D4.

##### LISMORE.

GORGEOUS BISEXUAL 36, fit & passionate about life, seeking equally spirited & warm-hearted Bisexual(s) for friendship or more. Interests include: intelligent & inspiring conversation, the media, writing, honesty & meditation, genuine connection with people. Looking forward to your reply by mail. Code NS-A1.

##### LISMORE.

GAY GUY 42, good looking, fair, goatie, masculine, craftsman, lonely on property, 30 minutes from Lismore seeks Bi guys or masculine gays for sensual outlets and good company. Loves nudity, J/O sessions with slim smooth and masculine males. Also seek introduction to Bi with good looking understanding couple. Visitors from SEQ welcome. Code NS-B5.

##### SYDNEY.

BI WOMAN wanting to meet Bi man for friendship with view to a relationship if suited. I'm 36, attractive, fit, intelligent, independant, strong willed with sense of humour. I love animals, good conversation, functional healthy relationships and eating out. You would be early 40's or under, a non-smoker, sensual, consider yourself attractive, be a good communicator, have your life reasonably together, and be looking for a longer term relationship with an equal. If this sounds appealing please write. A photo would be appreciated. Code NS-H3.



**SYDNEY.**

**BI WOMAN** attractive, slim bi feminine lady, 30 years old, medium length blond hair, blue eyes. I'm easy going & fun, enjoy movies, the beach, shopping, going out & nights at home. I am seeking a bi/gay female partner with "boyish charms" & a sense of humour or an attractive glam woman. I'm hoping for a loving, caring, sensual, sensitive relationship. A photo would be great. All letters answered. **Code NS-T4.**

**SYDNEY.**

**BISEXUAL COUPLE M/F GENUINE**, seeking other Bi couples for regular safe sex evening. We are mid 30's, clean, healthy, discrete, highly sexed and fun loving. All replies will be answered & photos can be posted in exchange for yours. **Code NS-H2.**

**SYDNEY.**

**COUPLE**, younger woman, older man, seek lovely Bi woman (NS) to be with. Interests are in the arts, children, healthy lifestyle, etc. **Code NS-M5.**

**SYDNEY.**

**BI GUY** 27, dreamer, genuine, passionate, romantic, looking for man / woman for F/R/Ship 23 - 30. Someone to share adventures of life, laughter, intimate moments and happiness! Photo appreciated, ALA. Pen Pals most welcome. **Code NS-L1.**

**SYDNEY.**

**BI GUY** quite attractive, early to mid 20's, seeks same. Looking for friendship, and an opportunity to explore the higher side of the Kinsay Scale (eg. a guy). Must be somebody who enjoys life, is positive-thinking and not afraid to express true feelings and beliefs. **Code NS-S3.**

**SYDNEY.**

**BI GUY** young, slim, attractive, in cosy gay relationship seeks girl or slim M/F couple under 40 for occasional warm safe fun times. **Code NS-P2.**

**SYDNEY.**

**BI GUY** 29 yo, average looks, 87 kg, seeks 30+ who is also married too teach inexperienced guy the ways, must be discrete, a mo a plus, first ad, all letters answered. **Code NS-B4.**

**SYDNEY.**

**BI GUY** 35, slim, good looking, gentle, 6ft tall and healthy, seek safe fun times with slim guy, girl or couple under 40. I'm nervous at first but have open good humoured nature. Open to longer term relationship. **Code NS-P3.**

**HIV and AIDS ARE PREVENTABLE  
INSIST ON SAFER SEX EVERY TIME**

**QUEENSLAND (QLD).****BRISBANE.**

**BI WOMAN** early 40's wishes to meet slim bi lady who does not mind if a man joins in. **Code QD-J6.**

**BRISBANE.**

**BI WOMAN** 40, teacher, seeks similar bi or gay woman for friendship, mutual support and understanding. **Code QD-B1.**

**BRISBANE.**

**PROFESSIONAL FEMALE** seeks company of Bi woman/lesbian to share own home at Carindale. Prefer responsible, non-smoker who likes dogs. For more details contact Wendy. **Code QD-S16.**

**BRISBANE.**

**FEMININE BISEXUAL WOMAN - STRAIGHT MALE COUPLE** 29 & 30 resp., open minded, fun loving and attractive. We are non-smokers, social drinkers and enjoy exciting nights out and living life to it's fullest. We would just love to meet a Bi woman 20 to 40 for friendship and great times together. Adventurous couples with no hang-ups are also welcome to apply. We would like to meet genuine, down to earth and discrete people. All letters answered. Please send photo if possible. Write to us as soon as you can! **Code QD-B18.**

**BRISBANE.**

**BI LADY WANTED** by Straight Guy 45 for long term relationship. Must be open minded & adventurous with view to meeting other couples and singles. I will be supportive to the right person and will welcome and answer all responses. **Code QD-S13.**

**BRISBANE.**

**BI WOMAN STRAIGHT MAN COUPLE** mid 30's wish to meet Bi lady for friendship, social outings and fun. Discretion assured and expected. **Code QD-M6.**

**BRISBANE / SE QLD.**

**BI GUY** 20 yr s old seeking Bi guy up to 25 yo for friendship or relationship. I have blonde hair, blue eyes, tanned skin & smooth medium build. Please send detailed letter with photo & phone number for quick reply. **Code QD-D10.**

**BRISBANE.**

**GUY** 31 muscular fit seeks young couple, Bi, 25-35 for first Bi experience. Must be understanding, safe sex only. I am honest, genuine, caring, non-smoker, social drinker, 5' 8", 67 kg. **ALA Code QD-R19.**

**BRISBANE.**

**BISEXUAL GUY** seeks a Bi woman aged 25 to 40 for friendship and possible relationship with a view to introducing her to my Bi-curious female partner. **Code QD-C11.**

**BRISBANE.**

**BI-GUY** attractive, 58kg, 30 yo, slim medium build, would love to meet other guys, crossdressers, trannies, age open and should be smooth bodied. I have been a crossdresser, could try again with anyone will to experience good safe fun. discrete, write with phone number, **ALA. Code QD-I2.**

**BRISBANE.**

**BI GUY** sincere 22 yo bi, attractive, tanned, 172cm, fit, 70kg, smooth skin, straight acting, non-smoker, non-scene, likes travel, movies, swimming seeks similar young man for friendship and safe discrete sex at your place if right. **Code QD-T4.**

**BRISBANE.**

**STRAIGHT GUY** tall seeks the company of an attractive feminine Bi lady 30-40 with or without her partner for social & intimate times. All letters answered please include a photo/ph no. **Code QD-S12.**

**BRISBANE.**

**BI GUY** 20, good looks, would like to meet guys under 30. Must be smart, intelligent and good looking with a personality to match. **Code QD-S17.**

**BRISBANE / SE QLD.**

Hi my name is Ian and I am a 23 yo Bi guy who is seeking a Pre-Op transsexual yp to age 30 whom I can be with as a friend / partner. I am 6 ft 1 in tall, have mousy blond hair, broad shoulders & fairly muscular, non-smoker, attractive and a good kisser. You ! Very effeminate, long hair, slim athletic build, with good chest, preferably into gym or aerobics? I am very caring and honest but at same time I know how to have a hot time. No drugs please. Please send photo and contact details. **Code QD-P5.**

**BRISBANE.**

**BI GUY** early 40's recently separated seeking companionship of similar person, married or single, complete discretion assured. **Code QD-R18.**

**BRISBANE.**

**BI GUY** married, mid 30's straight acting, 178cm tall, 72kg, fair complexion wishes to meet similar situated guy or gay couple. Prefer your place. Discretion given & expected. **Code QD-S8.**

**BRISBANE.**

**BI GUY** 40 slim smooth body seeks bi guy rugged looks hairy body solid build, mo or beard for mutual oral sex. Like cuddling, kissing, aim to please the right man in every way. Phone, address for quick reply. All letters answered. **Code QD-R12.**

**BRISBANE.**

**BI MALE** 58 yo 186 cm 98 kg married wants to meet another guy for friendship and regular safe meetings, south western suburbs preferred. **Code QD-K2.**



**BRISBANE.**

GUY 40 seeking guys 25 and over, tallish with a sense of humour, working, intelligent. I am 6 ft, 90 kg bearded (for now), hairy and tanned, self employed, independent, relationship considered.

Code QD-W5.

**BRISBANE / SUNSHINE COAST.**

BI GUY single tall, slim, av looks, good sense of humour would like to meet other slim/medium build bi guys or girls under 35 for friendship, outings, hot sex if we like & possible ongoing relationship. **QD-R13.**

**CABOOLTURE**

BI LADY 40 yo wishes to meet with other Bi Lady for friendship / relationship, couples okay. I am 170 cm tall 56 kg, & long legs.

Code QD-H8.

**CABOOLTURE.**

BI WOMAN 25 yo. Looking to meet similar woman for friendship \ relationship. I have shoulder length blond hair, blue eyes, 173 cm tall & about 70 kg, easy going down to earth kind of person who enjoys the outdoors, camping on the beach, good parties and also quiet nights at home. Photo would be great & all letters answered. **Code QD-W4.**

**GOLD COAST.**

BI WOMAN 24 yo seeking a woman for friendship and possible relationship. I enjoy life, am easy going and like good food, wine and company. **Code QD-D7.**

**GOLD COAST / BRISBANE.**

GUY 38 years, slim, would like to try safe sex with couple, have never had a Bi experience but willing to try. This is my first ad. Please reply with photo & phone number for quick reply. **Code QD-J3.**

**GOLD COAST.**

BI GUY 34 yo, slim likes home life, movies, parties, bush, occasional nightclubs, seeks guy of similar age. **Code QD-O2.**

**GOLD COAST.**

BI MAN 50 single, want to meet younger couples for friendship or relationship and having good times. Also a good looking young woman or guy, slim and having a happy smiling face. Must be easy going in nature. I am 1.80m tall, black hair, brown complexion with Mediterranean looks, a moustash & weigh 83kg. Photo & phone number would be nice. Discretion assured & expected. See you girls, guys & couples.

Code QD-V1.

**HIV and AIDS ARE PREVENTABLE  
INSIST ON SAFER SEX EVERY TIME**

**GOLD COAST.**

BI GUY 31 yo slim, 5'8", fit & healthy. I'm a sole parent, currently also involved with a woman, (understanding of my needs). I'm seeking other young bi males for friendship. **Code QD-S9.**

**GOLD COAST.**

BI GUY slim, attractive 30 year old seeks young transvestite or young couple to 28 years of age for good safe time. Photo appreciated. **Code QD-K1.**

**GOLD COAST.**

BI GUY fit, well built guy early 30's, looking for couple/s to enjoy life. I love surfing, music, outdoors & generally easy going, social drinker, etc. I am clean, safe sex conscious. Enjoy most things. Keen to hear, please include phone number. **Code QD-M9.**

**GOLD COAST.**

BI INCLINED GUY 39 180cm slim with straight attractive girlfriend looking for nice couple for 3 possibly 4 some. Non-smokers only. Absolutely clean. Total discretion expected. Photo & phone number appreciated. **Code QD-C8.**

**LOGAN VILLAGE.**

BI WOMAN 54yr old attached lady looks forward to meeting a lady for friendship, mental & physical closeness, sense of humour & plenty of laughs together. **Code QD-R15.**

**MACKAY & DISTRICTS.**

BI GUY married 46 years old, slim, fit, good looking, would like to meet similar bi guy or couple for good safe fun. **Code QD-C7.**

**NOOSA / SUNSHINE COAST.**

BI MALE discrete 38 yo slim build, good looking seeking the companionship of other Bi males. Interests include bushwalking, reading, tennis. I'm straight acting and practice safe sex only. Looking for intelligent hot bodied independent friend / relationship. **Code QD-R20.**

**ROCKHAMPTON.**

BI COUPLE 23/33 seek Bi lady, Bi male or couple, any age for fun times, local area only as we can not travel. ALA. Photo & phone number please. **Code QD-S14.**

**ROCKHAMPTON.**

BI GUY professional, mid 30's, good body seeks similar guy for meaningful friendship, discretion required and given as I am married to a straight lady. Phone number apprec. **Code QD-M13.**

**ROCKHAMPTON & CENTRAL QLD.**

RETIRED BI GENT seeking younger guy for loving caring friendship. No drugs. Sincere guy please. All letters answered. **Code QD-H7.**

**SOUTH EAST QLD.**

BI COUPLE 27/29 married couple with young family wish to meet same for outings, smokers & social drinkers, likes are camping, fishing, nudist clubs (on a quiet level), no sex needed, just company of like minded people, attractive slim couple (photo appreciated) Any area in S.E. Queensland. **Code QD-B17.**

**SOUTH EAST QLD.**

COUPLE Bi woman 41 yrs, straight husband 44 yrs seeks Bi woman for long term F/R/ship. We're an easy going fun loving couple who enjoy the outdoor life and all kinds of social outings. **Code QD-H4.**

**SUNSHINE COAST / BRISBANE.**

BI GUY 36 slim build, 54kg, 170 cm tall, average looks, would like to meet guys, girls, couples for fun safe and discrete times, age open. Looking forward to hearing from you. ALA Phone number & photo if possible. **Code QD-S18.**

**REMEMBER ALWAYS PRACTICE SAFER SEX  
NEVER SHARE SEX TOYS, VIBRATORS, ETC.  
NEVER SHARE NEEDLES OR SYRINGES**

**TOOWOOMBA.**

BI GUY 32 from overseas seeks f/ship or r/ship with Bi female, transvestite & couples. Seeking mutual respect & discretion. All letters welcome & answered, ph number if possible. **Code QD-D9.**

**TOWNSVILLE.**

BI GUY 41 yo would like to meet Bi lady for friendship and view to having children. I am slim, fit & healthy, enjoy nude recreation & have a secure career. **Code QD-S15.**

**TOWNSVILLE.**

BI GUY 30's slim, attractive, healthy & fit seeks well built attractive, masculine Bi guy for fun and games. I'm married so discretion is essential. I'm relatively inexperienced with guys but keen to experiment with the right guy. If you look good in a pair of speedos then contact me. **Code QD-E2.**

**VICTORIA (VIC).****DIGGERS REST.**

COUPLE 22/24 seeking a Bi lady to fulfil wife's dream of F/F/M. Husband is straight. We are easy going, happy couple who love sex & each other. If you're horny include phone number for quick reply as we are waiting. **Code VI-N1.**

**MELBOURNE.**

STRAIGHT GUY tall handsome seeks uninhibited attractive Bi Lady for friendship. I will reply quickly and discretely. Photo appreciated & returned. **Code VI-B2.**



#### MELBOURNE / S.E. SUBURBS.

**BI WOMAN** I am married & overweight. I am honest, caring, loving person. I am 5.8 ft tall and need more from life. I'm bored. I am 26 y.o. I would like a female with a great sense of humour & can go with the flow. I am shy until ya get to know me. Prefer a Victorian based woman 34 or younger. ALA Thanks, I do want a lasting thing. No one-nighters. Code VI-H1.

#### MELBOURNE.

**BISEXUAL COUPLE M/F** seeking Bi couple for all combinations of safe sex and fun times. We are mid 30's, early 40's medium builds, good average looks and seek similar couples. Please include phone number. Code VI-D1.

#### WESTERN AUSTRALIA (WA).

##### COUNTRY WA.

**BI TRANSEXUAL** seeking a Bi woman for friendship and relationship. I'm 34 yo, long dark hair, 164 cm in height, a bisexual transsexual (pre-op M to F). NOTE: I'm plain and girl next-door-ish. Not into gay scene etc. I live quietly and discretely the simple country life with my chickens and garden (but visit Perth regularly). I'm seeking someone flexible minded who'll accept both my current (and future) anatomy. My interests include environmental issues, reading and science fiction. I'm a non-smoker, non-drinker & not quite vegetarian. *I am a - Bisexual transsexual, Seeking - Bisexual Woman.* Code WA-J1.

##### PERTH.

**BI GIRL/STRAIGHT GUY COUPLE** Bi girl 26, straight man 31 seek friendship, relationship with Bi girl. We are an attractive & loving couple and wish to meet a genuine Bi girl to share new experiences & fun times. Discretion assured & expected. Photo please. Code WA-S5.

##### PERTH.

**FRIENDLY PENPAL WANTED.** I am a 27 yo inexperienced Bi female who has no Bi friends to talk/write to and wants someone to share letters, stories or just to have a conversation with. All letters answered - I promise! Code WA-W6.

##### PERTH.

**BI GIRL** 25 seeks f.ship + r.ship with lady any age. Couples welcome as a guy would be nice also. Photo please. ALA. Code WA-R5.

##### PERTH.

**BI GUY** 37 yrs, reasonable looks/build, active sportsman, steady professional job, enjoys dinner parties, music, relaxing with friends seeks Bi girl/couple for long term friendship/relationship. Non-smoking preferred. Code WA-P3.

##### PERTH.

**BI GUY** own business, 45yrs, married, 5'7", slimish, fit & healthy, reasonable looks, S.O.H. Into boating (own boat), gym, fishing, BBQ, outdoors, footy & cricket, meeting people. Interested in meeting younger Bi guys, Bi girls, married or single, small build, straight acting, under 5'7" for friendship and possible relationship, possible X-dress ALA. Code WA-B2.

#### OVER SEAS (OS).

##### HONG KONG.

**BI MALE** tall dark bi male would like to meet women, transsexuals or couples for mutual sensual pleasures the oriental way that brings one to ecstasy. Please write in first instance, thanks. Code OS-K1.

##### MANILA, THE PHILIPPINES.

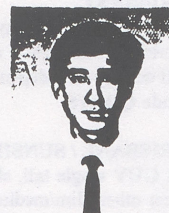
I am a young guy and was looking for some friends in Australia. I like guys but would prefer to meet some nice young women. I am planning to visit Melbourne some time in the 1st week of May'96 and was looking forward to find some friends and meeting them for a fun & games etc. You can reply to my E-Mail address:- aTandon@aim.edu.ph  
Regards Ashwani or write Code OS-T1.

##### JAKARTA, INDONESIA..

**BISEXUAL WOMAN** attractive, Indonesian, 30's, on the go business woman, visits Brisbane and Sydney and other Asian cities regularly would like to meet bisexual women and other ABN members for coffee, dinner, nights out and fun times during my visits. Code OS-N1.

#### MALANG, INDONESIA.

**GUY** Chinese, 25 yo, 167 cm tall, 50kg, see photo, likes touring, correspondence, plays, camping, singing & reading. I would like to get many gay/bi friends in Australia, please write. My name is Kristanko. Code OS-B1.



PLEASE NOTE: Advertisements from bisexual and bisexually inclined people will appear for FOUR issues only unless renewed. Advertisements from Gay men or lesbians looking for other same sex partners or from straight men or women looking for opposite sex partners will only appear for ONE issue unless they are members or subscribers. There are plenty of other avenues for gay men, lesbians and straight people to meet others. It is not that easy for bisexual people thus this service.

## EVERYONE READ THIS.

PLEASE REMEMBER TO PRACTICE SAFER SEX WITH ALL PARTNERS. THAT MEANS USING A CLEAN CONDOM WITH EACH PARTNER FOR BOTH VAGINAL AND ANAL INTERCOURSE. THE NUMBER OF WOMEN BECOMING INFECTED WITH HIV IS INCREASING IN AUSTRALIA WITH NOTABLE RISES RECENTLY IN NSW & WA, SO PLEASE TAKE RESPONSIBILITY NOT ONLY FOR YOUR OWN PROTECTION BUT THAT OF YOUR PARTNERS. ORAL SEX DOES POSE A RISK FOR TRANSMISSION OF SEVERAL SEXUALLY TRANSMITTED DISEASES & HAS BEEN IDENTIFIED AS THE MEANS OF TRANSMISSION IN A SMALL NUMBER OF CASES OF HIV INFECTION OVERSEAS. HERPES, HEP. B, GONORRHOEA ARE SOME OF THE INFECTIONS THAT ARE TRANSMITTED ORALLY. WORRIED THEN USE CONDOMS AND/OR DAMS OR SEEK FURTHER ADVICE FROM HEALTH OR AIDS COUNCIL STAFF. FOR DIGITAL PENETRATION (FINGERING) OF VAGINA OR ANUS USE CLEAN LATEX GLOVES OR CONDOMS WITH EACH PARTNER AND NEVER SHARE DILDOS, VIBRATORS ETC. TRY TWO OR MORE CONDOMS ON VIBRATORS REMOVING THE TOP ONE BEFORE EACH NEW PENETRATION. USE CLEAN GLOVES FOR FISTING. IF YOU INJECT, NEVER SHARE NEEDLES AND SYRINGES WITH ANY OTHER PERSON. ALWAYS USE A NEW CLEAN NEEDLE AND OTHER GEAR. WE CARE ABOUT YOU. PLEASE DON'T PLACE YOURSELF, LOVED ONES AND OTHERS AT RISK BECAUSE OF IGNORANCE, FEAR, LUST OR BEING OUT OF IT.



# BI PERSONALS

*National Biways* provides a free personal ad section for ABN members/subscribers. Ads of a bisexual nature will appear for four issues. A fee of \$5 for non-members and non-subscribers will buy a placement for two issues.

N.B. \*

**NO NOs** ☹️  
ABN reserves the right to edit or reject ads that include material that is likely to offend others or that suggests illegal activity. This includes sex in exchange for money. ABN will not publish material that discriminates by ethnicity, gender, age, class or the like.

**DOs** 😊  
Please indicate what you like rather than what you dislike, treat people with respect and be honest about yourself.



WRITE YOUR AD IN THE PANEL BELOW (please use separate page for longer ads)

CITY/TOWN	STATE
-----------	-------


I/we am/are    WOMAN ☐    MAN ☐    TRANSSEXUAL ☐    COUPLE ☐ (describe)  
                     BISEXUAL ☐    GAY ☐    STRAIGHT ☐    OTHER ☐ (describe)

seeking        WOMAN ☐    MAN ☐    TRANSSEXUAL ☐    COUPLE ☐ (describe)  
                     BISEXUAL ☐    GAY ☐    STRAIGHT ☐    OTHER ☐ (describe)

**SIGNATURE**

Please place my personal ad in the next issue of *National Biways*. I am 18 years or older and acknowledge that the publishers reserve the right to edit or reject offensive material or material that suggests illegal activity. I understand that my personal details will be kept strictly confidential by the publishers and not given to any other group, publication or person without my written permission.

☐ I am a non-member and non-subscriber and therefore enclose \$5 for my ad to appear for two issues

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



BLOCK LETTERS PLEASE

SURNAME	GIVEN NAMES
---------	-------------

--

Suburb/town	State/territory	Postcode
-------------	-----------------	----------

Area code	
-----------	--

Please post all replies to the address given above    yes ☐    no ☐

Please do not post replies.

I will collect ☐

telephone ☐

Post this page to ABN, PO Box 490, LUTWYCHE Qld 4030 AUSTRALIA



# INTERNATIONAL BISEXUAL SYMPOSIUM '96

## ABN APPEAL FUND

I /We would like to contribute to ABN's Appeal to send a bisexual woman to the International Bisexual Symposium in Berlin, Germany, May 24th to 27th. I understand that should a woman not be able to attend because not enough funds were raised for the trip or some other unforeseen reason, my contribution will be held in trust to assist a bisexual young person attend the next International Queer Youth Conference.

I /We wish to contribute:- [ Please tick or nominate an amount.]

\$10 ☐

\$20 ☐

\$30 ☐

\$40 ☐

\$50 ☐

\$60 ☐

\$80 ☐

\$100 ☐

\$150 ☐

\$200 ☐

\$250 ☐

\$..... ☐

My / Our cheque / money order for the above amount is enclosed and made payable to the Australian Bisexual Network or ABN. I will receive a receipt as acknowledgement of my / our donation.

Name: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please post to:- ABN, PO Box 490, Lutwyche, QLD 4030.



"National Biways." *National Biways*, vol. 5, no. 23, March-April 1996, p. [1]. Archives of Sexuality and Gender, [link.gale.com/apps/doc/DTPPDD069640424/AHSI?u=ubcolumbia&sid=bookmark-AHSI](https://link.gale.com/apps/doc/DTPPDD069640424/AHSI?u=ubcolumbia&sid=bookmark-AHSI). Accessed 28 Nov. 2024.